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WASHTENAW JEWISH NEWS

May 2010 Iyar/Sivan 5770 Volume XXXIV: Number 8 FREE

HIAS president to speak in Ann Arbor

Michael Appel, special to the WJN

On May 15 and 16, Gideon Aronoff, president and CEO of the Hebrew Immigrant Aid Society (HIAS), will visit Ann Arbor, making a number of appearances to talk about immigrant resettlement issues and the Jewish community. Aronoff's visit is sponsored by the Social Action Committee of Beth Israel Congregation and Jewish Family Services. JFS is an affiliate partner with HIAS, and works to resettle refugees in the greater Washtenaw County area.

HIAS is the international migration agency of the American Jewish community and since 1881 has assisted more than 4.5 million people worldwide. HIAS is active throughout the world, including the U.S., Europe, the Middle East, Africa and Latin America—serving Jewish immigrants, refugees and others in need, without regard for their religion, nationality or ethnic background. In 2009, JFS resettled over 50 individuals, most of them refugees from the Iraq War.

Aronoff, who grew up in East Lansing, will speak to the Ann Arbor community at a number of events during the weekend. He will be a guest at Beth Israel Congregation for Shabbat services on May 15, where he will talk from the bimah. On Sunday, May 16, from 11:30 a.m.–12:30 p.m., he will be the keynote speaker at Jewish Family Service's annual volunteer appreciation brunch. Aronoff will speak about HIAS' resettlement work internationally, the Jewish traditions that have guided HIAS since its inception, and the role that the American Jewish community can play in assisting refugees and immigrants of all backgrounds. The public is welcome at these events,t but RSVPs are required for the Sunday brunch. RSVP to Deborah Renner at Deborah@jfsannarbor.org if you wish to attend.

In addition to the Beth Israel and JFS events, Aronoff will also spend time locally talking about current immigration and refugee policy issues and explaining how people can support HIAS in its resettlement and advocacy work. For more information on these other events, email Michael Appel at appelkraut@tds.net or Mira Sussman at mira@jfsannarbor.org.

Aronoff serves as chair of the National Immigration Forum, the leading immigrant advocacy organization in the U.S., and is active in the leadership of Refugee Council USA, the principal U.S. coalition of non-governmental organizations focused on issues relating to refugees, asylum seekers, and a broad range of resettlement issues. Prior to joining HIAS, Aronoff worked for nearly a dozen years in policy, advocacy and other leadership positions in the Soviet Jewry movement. He is currently a member of the steering committee of Limmud FSU, a gathering of Jewish learning that brings together and empowers Jewish young adults who are revitalizing the Jewish community in the countries of the former Soviet Union. ■

Gideon Aronoff

Shabbat celebrations for the elderly

Aura Ahuvia, special to the WJN

In conjunction with Jewish Family Services, the Ann Arbor Reconstructionist Havurah will begin offering mini-Shabbat celebrations every month at different assisted living facilities in the Ann Arbor area. Volunteers are being sought from the local Jewish community to receive training, and then to sign up to lead anywhere from one to 12 of these celebrations per year. Volunteers need not belong to the Reconstructionist Havurah to participate.

"We're excited about being able to offer this to the community," said Abigail R. Lawrence-Jacobson, director of Older Adult Services for JFS. The program will be jointly administered, with the Ann Arbor Reconstructionist Havurah providing training and volunteers on a monthly basis, and JFS setting up the times and locations of the monthly celebrations. The 30-minute-long Shabbat services will include familiar Jewish prayers and songs, as well as a "mini-Kiddush" with grape juice, challah, and candles. Until now, JFS has been able to offer Jewish holiday celebrations to residents at area assisted living facilities, but less so regular Shabbat celebrations, according to Lawrence-Jacobson. The local congregations, as well as individual volunteers, have steadily provided Shabbat celebrations at some of the local assisted-living facilities. With the new training, more members of the community will be able to get involved on a more regularized basis.

"It was very moving to see someone who had lost the ability to speak begin singing along with *Yedid Nefesh*, with tears flowing down their face," said Leora Druckman, a member of the Reconstructionist Havurah who helped lead such Shabbat celebrations a few years ago. Druckman got involved because her own mother, Sylvia, was herself one of the residents in a number of local memory-care facilities before passing away in 2008. Today, Druckman wishes to continue her involvement in such activities, and will now serve as one of the volunteer trainers.

The Shabbat celebrations will tend to be offered around 6 p.m. or 6:30 p.m., at area assisted-living facilities, on a rotating basis. The reason for this timing is because many of the residents take afternoon naps, after which they eat dinner. "The 6/6:30 p.m. time is good for them, because it insures that more people would be likely to attend," said Lawrence-Jacobson. These celebrations will not only be serving area Jewish elderly, but also non-Jewish residents. Thus, there may be room for a bit of explanation of prayers or songs on occasion.

The training session is also open to members of the larger Jewish community. The first training session will take place on Sunday, May 16, at 4:30 p.m. A second date may be offered if there is sufficient demand. This work is for adults and mature teenagers; it is not appropriate for young teens or children. ■

To sign up for training, or find out more about this collaborative effort, contact the rabbinic student intern for the Reconstructionist Havurah, Aura Ahuvia, at 975-9045 or via e-mail, Aura613@gmail.com.

JLI course "Beyond Never Again" offers lessons for life

Rabbi Aharon Goldstein, special to the WJN

Timed to coincide with Yom Hashoah (Holocaust Remembrance Day), "Beyond Never Again," a six-part course offered by Chabad House about the Holocaust, is a text-based and audio-visual class. Created by the Rohr Jewish Learning Institute (JLI), the world's largest network of adult education, "Beyond Never Again" has won support from the United States Holocaust Memorial Museum, Yad Vashem, and more than 100 centers and institutes devoted to studying the Holocaust around the world.

Envisioned as a journey into the intense realm of meaning, "Beyond Never Again" examines the universal themes that the Holocaust forces one to confront, such as the nature of good and evil, and how empathy and conscience may be nurtured. The course is formulated as a series of facilitated discussions that will enable participants to articulate their personal responses to the Holocaust, and provides relevant angles on some of life's most difficult questions pertaining to faith and suffering. Beyond Never Again, which began April 27, will run in Ann Arbor for six consecutive Tuesdays.

Every course offered by JLI is offered concurrently in all worldwide affiliate locations. This unique feature has created a true global learning community. Visit www.myjli.com for up-to-the-minute information about "Beyond Never Again."

Course Themes

Lesson 1: Wrestling With God
Lesson 2: The Voice of Your Brother's Blood Cries Out
Lesson 3: In Their Deaths They Were Not Parted
Lesson 4: Out of the Depths I Call To You
Lesson 5: A Tree of Life to Those Who Cling To It
Lesson 6: When Night Will Shine Like Day

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Letters

AFSC committed to human rights

Dear Editor,

We write in response to a statement by Steven Pastner in the February issue of the *Washtenaw Jewish News*. Mr. Pastner, on page 9, stated that the American Friends Service Committee (AFSC) and local Quakers are "pro-Palestinian," implying that those who are pro-Palestinian are anti-Israeli. We hope that most readers of *WJN* are aware that the focus of Quakers and of the AFSC as well, is human dignity, human rights for all persons, the alleviation of suffering, and the peaceful resolution of conflict. To that end, the AFSC has a long tradition of working in Israel and with Israelis, as well as in the West Bank and Gaza and in countries around the world and here at home. We can assure readers of *WJN* that Quakers locally and nationally do indeed seek the well-being, peace equality, and human rights of Israelis, as well as Palestinians.

The AFSC and Quaker individuals have worked in Israel and in the Palestinian territories for over 60 years. Their cause has been peace. The renowned Friends Schools in Ramallah were started in the 1800s, while Friends International Centre in Ramallah is a newcomer to the work. Starting in 1948 and continuing through this past difficult year, the AFSC has carried out intensive relief work among refugees in Gaza. The organization won a Nobel Peace Price in 1947.

The commitment of AFSC and of Quakers locally and nationally is to human rights for all people.

The Ann Arbor Friends Meeting, Cassie Cammann, Clerk

Stephen Paster responds: I stand by what I said. More than one member of the small synagogue-stalking group is affiliated with the Friends... and to paraphrase some wise advice from the alcoholic beverage world: "Friends don't (or shouldn't) let Friends harass other faiths."

Henry Brysk responds: On behalf of the Ann Arbor Friends Meeting, Cassie Cammann takes umbrage at Steve Pastner's characterization of their political bias. Unfortunately, her letter only confirms this bias, particularly in its omissions. To be explicit, we consider it unFriendly (pun intended) that they have taken into their midst several of the False Witnesses that harass the synagogue and that advocate the complete destruction of Israel, and that they have participated in political actions furthering a similar ideology. There is no mention of any of that, and I look in vain for recognition of Israel's right to exist or for condemnation of the murder of Israeli civilians by Hamas. How do they square Quaker pacifism with giving aid and comfort to terrorists? The praiseworthy humanitarian projects of the American Friends Service Committee are irrelevant to this discussion, which concerns the political activism of the local group. I do find it instructive that the letter stresses AFSC activities in Hamastan (Gaza), apart from a school in Ramallah, and none in Israel. If they find it distasteful to help Jews, how about the needy Darfuri refugees that have fled to Israel? Or are they incapable of sympathy for any victims of Arab bombing?

***WJN* Editor Susan Ayer responds:** In searching out AFSC's position on the conflict in Israel, an often listed source is a group called Jewish Voices for Peace. According to a 2008 posting on CAMERA's website, Jewish Voices for Peace (JVP) bills itself as an organization of "activists inspired by Jewish tradition to work together for peace, social justice, and human rights" who "support the aspirations of Israelis and Palestinians for security and self-determination." However, JVP's moral outrage is decidedly one-sided, directed overwhelmingly at Israel. (http://www.camera.org/index.asp?x_context=2&x_outlet=108&x_article=1498). Checking on other links from the AFSC website reveals a similar bias.

In 1947, the American Friends Service Committee (AFSC) and British Friends Service Council were awarded the Nobel Peace Prize on behalf of Quakers worldwide. The prize recognized 300 years of Quaker efforts to heal rifts and oppose war. In particular, it named the work done by the two recipient Quaker organizations during and after the two World Wars to feed starving children and help Europe rebuild itself. The Prize was not given for any work AFSC did in the Middle East.

We are told, "The commitment of AFSC and of Quakers locally and nationally is to human rights for all people." Speaking as a member of Beth Israel Congregation, I know that an active member of the Ann Arbor Friends Meeting has been picketing us on Shabbat now for seven years without his being censured by Quakers locally for his reprehensible behavior. I am only referring to the picketers' actions, not their beliefs. I see nothing in Cammann's letter that indicates the Friends board feels such a censure is warranted. I wonder why the commitment to "human rights for all" excludes the right of Beth Israel members to worship without harassment.

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Jazz pianist Fred Hersch to perform at KCH

Ellie Falaris Ganelin, special to the WJN

Jazz pianist Fred Hersch, considered among the best of his generation, has a style all his own. *The New York Times* calls him "a master who plays it his way." Having played a number of concerts at Kerrytown Concert House in the past, he will return for a solo performance on Thursday, May 6, at 8 p.m.

Hersch's many accomplishments include a 2003 Guggenheim Memorial Fellowship for composition, a Rockefeller Fellowship for a composition residency at the Bellagio Center in Italy, two Grammy nominations for Best Jazz Instrumental Performance and a 2006 Grammy nomination for Best Instrumental Composition. He has recorded more than two-dozen albums as a solo artist or bandleader and appears on over 100 recording projects as a duo collaborator, sideman or featured soloist. In 2008, a documentary about him was released called *Let Yourself Go: The Lives of Fred Hersch.* He is currently a visiting professor at Western Michigan University.

When asked by an interviewer, "Do you follow a spiritual tradition or practice?," Hersh responded, "The closest would be Buddhism. I was raised Jewish, Americanized Reform Jew, so I guess that makes me a 'Jew-Bu'!"

Hersch, who has AIDS, suffered a near-death ordeal in 2008 as he battled with the virus. He had a grave case of pneumonia and went into a two-month coma that summer. He has since gone through extensive therapy and is now fully recovered.

Hersch's newest project has been the Pocket Orchestra, an unconventional instrumentation featuring an all-star lineup: Jo Lawry (voice), Ralph Alessi (trumpet) and Richie Barshay (percussion). Hersch has released a live recording with the Pocket Orchestra, as well as a solo album, *Fred Hersch Plays Jobim.* He is currently working on a long-form piece to illustrate the dreams he had when he was in a coma. Hersch told *The New York Times*, "I've been through a lot, and I want to make something of it, musically."

Fred Hersch

The Kerrytown Concert House, located at 415 North Fourth Avenue, is an arts organization focused on community engagement and bringing fine artists and their audiences together. The concert house is available to the community, including educators, students and organizations for recitals, meetings and events. Tickets for the concert are $15–$30 and are available by calling 769-2999. ■

Photography exhibit by Nancy Margolis at the JCC

Mimi Weisberg, special to the WJN

The Bobbie and Myron Levine Jewish Community Center Cultural Arts Fund will present an exhibition of photographs by Nancy Margolis at the Herb and Carol Amster Gallery in the Jewish Community Center of Greater Ann Arbor. Entitled "Remembering Our Glorious Past: Synagogues of the World," the exhibition will open May 1 and continue through June 15. The Opening Reception will be held Thursday, May 6, from 5–7 p.m., and is free and open to the public. Zvi Gitelman will be the speaker at the reception.

"Remembering Our Glorious Past: Synagogues of the World," will feature over 40 photographs showcasing synagogues from all over the world.

Margolis began taking photographs while on a 2002 tour with Gitelman that he led through Eastern Europe, including Poland, Lithuania, Hungary, and the Czech Republic. She thought the synagogues were exquisite and wanted to share them with friends and family, so she began creating note cards with the images from her photographs. She then traveled with her husband to Russia, China, Spain, and Norway, as well as with the Temple Beth Emeth choir to Romania, Bulgaria, and Greece, and later to Argentina. She continued her travels on a Greek island tour to Rhodes and Istanbul. Wherever she traveled, she made it a point to visit old synagogues. With encouragement from the Bobbie and Myron Levine, she agreed to share her photographs with the community.

On the Eastern European tour, Gitelman shared thoughts from philosopher Abraham Joshua Heschel, who inspired this exhibit with the following words: "We must retain the Jewishness of our fathers (and mothers) and grandfathers (and grandmothers). Solidarity with the past must become an integral part of our existence. We are in need of Jews whose life is a garden, not a hothouse. Only living Judaism can survive. Books are no more than seeds; we must be both the soil and the atmosphere in which they grow…. The present generation is still in possession of the keys to the treasure. If we do not uncover the treasures, the keys will go down to the grave with us, and the storehouse of the generations will remain locked forever. The Eastern European era can become a source of inspiration for all of us. It is incumbent upon us never to forget the Jews that sacrificed their lives by their proximity to heaven."

Margolis has lived in Ann Arbor for more than 40 years. Following a career in journalism and social work administration, she served the Jewish community as director of the Jewish Federation and executive director of the Jewish Community Center. For further information about the Amster Gallery and the Margolis exhibit, contact Mimi Weisberg at 971-0990 or mimiweisberg@jccfed.org. ■

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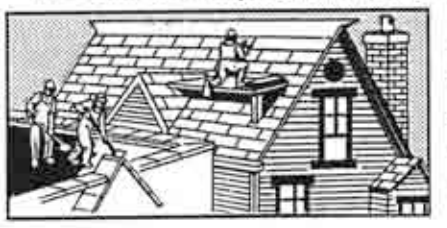
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Jewish women gather for Federation's Day of Learning, held in March

Laura Berger, special to the WJN

On Sunday, March 7, women from across the community gathered at the Jewish Community Center of Greater Ann Arbor for an educational and entertaining day of presentations and discussion about the role of Jewish culture in the arts and media presented by the Jewish Federation of Greater Ann Arbor.

Keynote presenter Debra Darvick is an award-winning author who has spoken at the JCC Jewish Book Festival in the past. Darvick delighted the audience with a presentation entitled, "Eight Steps for Pursuing Your Creative Dreams."

The event was again presented in partnership with the Frankel Center for Judaic Studies at the University of Michigan. Small-group breakout sessions showcased Frankel Institute fellows, who are scholars spending a visiting year in Ann Arbor. Chava Weissler discussed the role of artistic creativity in the Jewish Renewal movement and its importance to the practice of Judaism's mystical teachings in the Kabbalah and Hasidism. Naomi Feuchtwanger-Sarig presented Jewish wedding customs and rituals in the Early Modern period, focusing on the artistic creativity in everyday life. Eileen Pollack, director of the MFA program in creative writing at the University of Michigan, took participants through the challenges and triumphs she experienced in the writing and publishing of her first novel.

Happy Feigelson, who chaired the event, said during the planning process that she and the committee members would count the day as a success if "everyone has a chance to learn something new related to Jewish life, gain a new perspective on an old topic, meet and connect with some really interesting people, and have good conversation. At the end of the day, it is all about learning from each other and feeling good about being part of this Jewish community."

For more information about the Jewish Women's Day of Learning, contact Laura Berger at the Jewish Federation; 677-0100 or laura@jewishannarbor.org. ■

1. Happy Feigelson

2. Chava Weissler

3. Beverly Bixler, Monica Schteingart, Kim Perlman

4. (l. to r.) Annette Fisch, Laura Berger, Eileen Pollack, Susan Fisher, Debra Darvick, and Happy Feigelson

"The Sole of Hadassah" event honors Maxine Solvay and Barb Bergman

Caryn Stairs, special to the WJN

Join the Ann Arbor Chapter of Hadassah for its 2009-2010 year-end gathering—a fashion show event honoring board members, Maxine Solvay and Barbara Bergman. Sole Sisters, the fashion shoe and accessory store in downtown Ann Arbor will be bringing their shoes, handbags, jewelry and other items for a fashion show at the Jewish Community Center of Greater Ann Arbor on Sunday, June 6, at 10 a.m. A light brunch will be served and the cost is $5.

Maxine Solvay

Solvay and Bergman are being honored for their long service and dedication to Hadassah. Bergman is the outgoing chapter president, and has held various other board positions over the past 30 years, including chair of the Chocolate Extravaganza and the Silent Auction. Solvay has held all major positions on the chapter board, including past president. She is currently fundraising chair for the chapter and Keeper of the Gate liaison for the national board. "Maxine embodies Hadassah for us," said chapter member Eileen Thacker.

Everyone is invited, and women who join Hadassah at this event can attend for free. Items from Sole Sisters will be for sale and the store is donating 10 percent of their sales to Hadassah. They have agreed to extend this offer through the week following the event. ■

Barbara Bergman

RSVP by June 1 to Caryn Stairs at carynstairs@charter.net or 424-1701. A check for $5, payable to "Hadassah," can be mailed to at 6842 Brassow Lane, Dexter, MI 48130, or can be paid at the door.

Ann Arbor ORT Spring Dinner

Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will hold its annual Spring Dinner on Monday, June 7, at 6 p.m., at the Quarter Bistro, at 300 Maple Road in Ann Arbor. The three-course dinner, offering a choice of three entrees, is $36 per person.

The dinner provides ORT members and potential members the opportunity to dine with friends and to learn more about ORT America's programs which help students around the world attain high quality educations. The chapter's generous donors will be honored at the dinner.

Naomi Harrison

Naomi Harrison, who has been a member of the Ann Arbor chapter since it was founded in 1968, will also be honored. Harrison has served on the board of the Ann Arbor chapter for many years. She strongly believes in the importance of ORT America and is a treasured member of the chapter.

ORT's global network of schools and training programs provide cutting-edge curriculums and robust educational initiatives in over 60 countries and reach over 300,000 students every year. ORT gives its students the tools to obtain the high tech skills that prepare them for the demands of the local job market, while developing good citizens through its emphasis on basic human and Jewish values.

Rides to the dinner are available to those who need them. For more information or to RSVP, contact Lisa Saulles at hsaulles@umich.edu by May 28. ■

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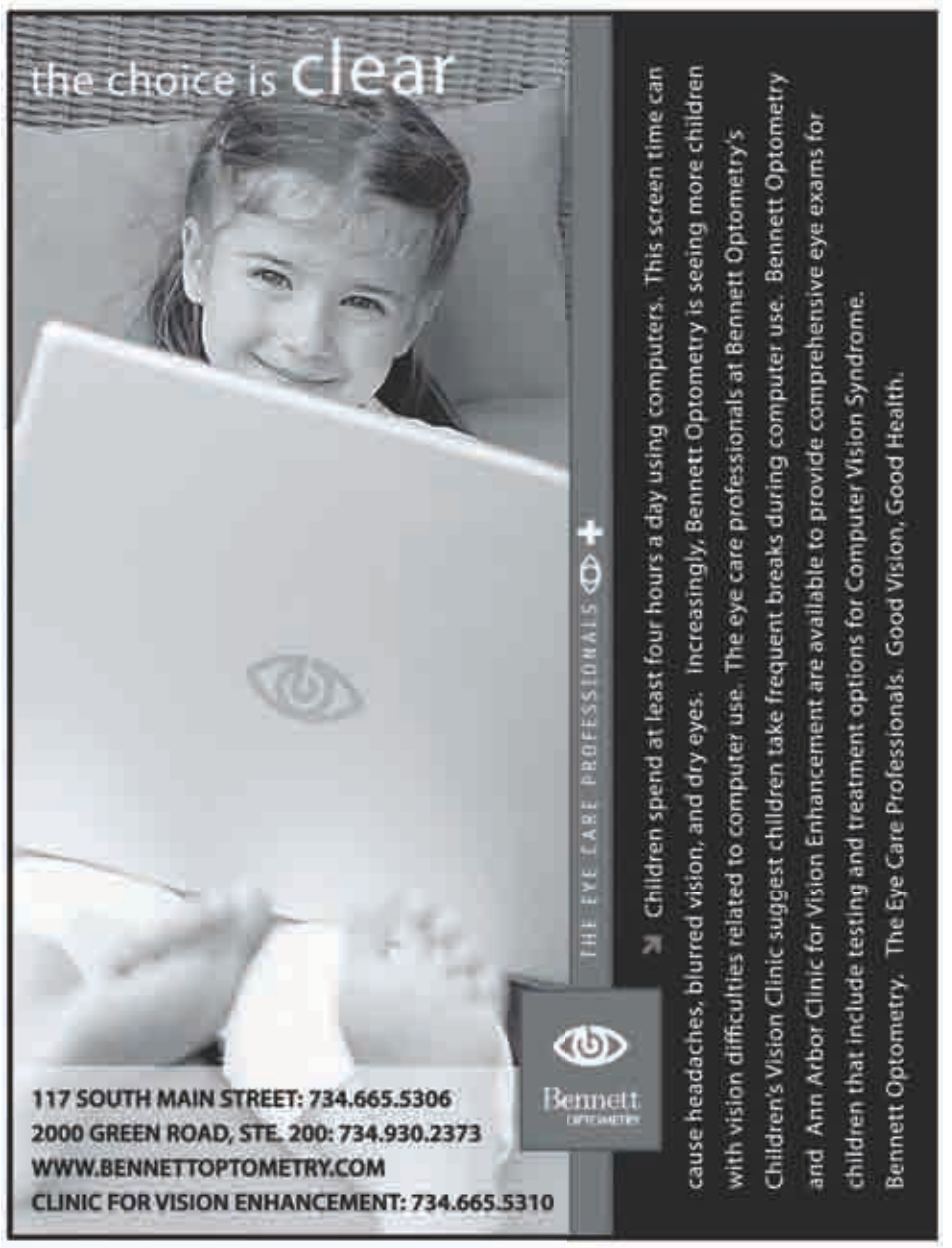


May SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Merrill Poliner, special to the WJN

Tuesdays

9:30 a.m.–11:30 a.m.— Music Appreciation with Laura Dunbar, education and community outreach coordinator of the Ann Arbor Symphony Orchestra. Continues through June 8. Free for those over 65 through Washtenaw Community College. Register at 971-0990 or at first class.

11 a.m.— Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10

Noon— Homemade Dairy Lunch Buffet. $3 per person

1 p.m.—Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.

1p.m.—GamesandActivities. Join in for variety of games and activities including mahjong, quilting, art projects, and other card games.

Seniors Thursday discussion group with Heather Dombey. (l. to r.) Mini Berki, Merrill Poliner, Heather Dombey, Ruth Breslaw and Sol Saginaw

1:30 p.m.— Yidish Tish (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff and students; all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information, call 936-2367.

Wednesdays

10 a.m.–noon.— The Bible in Its Time with Dr. Liz Fried. Continues through June 16. Free for those over 65 through Washtenaw Community College. Register at 971-0990 or at first class.

Thursdays

10 a.m.:—Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10

11 a.m.— Current Events with Heather Dombey. A Jewish perspective on this week's news. Bring items of interest for group discussion.

Noon—Homemade Dairy Lunch Buffet. $3 per person

1 p.m—Thursday Special Events and Presentations (see below for details)

2:15 p.m.— Literary Group facilitated by Sidney Warschausky, Call Merrill Poliner, 971-0990, for more information and the current book.

Fridays

1:30 p.m.—Yiddish Reading Group at the Jewish Community Center. Call Ray Juni for additional information at 761-2765

Tuesday special events and presentations

May 4

1–2 p.m.— Welcome to the new Wii! Join SPICE for Wii sports. No experience or physical expertise necessary. Call Merrill at 971-0990 for more information.

Wednesday special events and presentations

May 12

2–4 p.m.: Fun with Yiddish – Music, Humor and Stories facilitated by Sara Mendel

May 26

1–2:30 p.m.—Afternoon Delights concert featuring a Woodwind Quintet

Thursday special events and presentations

May 6

12:30 p.m.—Birthday celebration for all with May birthdays. Bring family and friends for lunch and birthday cake.

1 p.m. Join **Eastern Michigan University professor Henry Aldridge** in a discussion of the Jewish Film Festival film *Hello Goodbye*.

May 13

12:30 p.m.— A registered nurse from **Care Response** will take and record blood pressures and address any questions. Free. (This event is repeated the second Thursday of each month.)

1 p.m. Join in to read from the book ***Grandmothers for Peace*** and create letters of peace for future generations.

May 20

The JCC is closed for Shavuot

May 27

1 p.m.—The Happiness Boys return with songs, humor and musical trivia.

Mussar practice in everyday life

Roann Altman, special to the WJN

The period between Passover and Shavuot provides a unique opportunity to prepare ourselves for receiving the Torah. How can we become better people, doing what we should be doing and not doing what we shouldn't? One very useful tool is Mussar. Although the Mussar tradition has existed within Judaism for centuries, it has only recently been revived and become popular around the world. Some consider it soul work, or spiritual psychology.

How does Mussar work? It brings ethical study and practices into the challenges of our everyday life. It makes us more aware of what God expects of us in our relationships. And it helps us grow. Participants in the local Mussar study group, held over the past two years at Beth Israel Congregation, appreciate the Jewish path it provides for spiritual growth and its potent applicability to everyday life.

The basic building blocks of Mussar are the soul traits, or *middot*, upon which participants focus for two weeks at a time. Sample traits that help move us along the spiritual path and improve our relationships with others—whether at home, in the workplace, or with God—include patience, gratitude, generosity, and trust. For each *middah*, we read classical texts, discuss how the material relates to our lives today, and practice incorporating the suggestions into our everyday behavior. Thus, for example, when studying the *middah* of honor, we might remind ourselves that each person is a "candle of God." This phrase can then serve to remind us to refrain from hasty judgment, to show others more courtesy and kindness, and to feel greater openness and patience toward the ideas of others.

To experience how Mussar can help people grow and enjoy more rewarding relationships, join the Mussar study session at Beth Israel Congregation for Shavuot, Tuesday evening, May 18. (See the Beth Israel listings for complete information.)

Joining a study group is the best way to experience the benefits of Mussar. A new Mussar study group will meet this summer from June through August at Beth Israel Congregation. For more information, or to register for this "Season of Mussar I" course sponsored by The Mussar Institute, contact course facilitator Roann Altman at roann@umich.edu or 483-8352 by May 21. ■

This month– Lag B'Omer and Shavuot

Moshe Yosef, special to the WJN

The month of May brings us the opportunity to celebrate two holidays. The first is Lag B'Omer on May 2, and the second is Shavuot, on May 19. Lag B'Omer is a happy day observed with outdoor activities; picnics; bows and arrows; and bonfires. We are celebrating the *yartzheit* of Rabbi Shimon bar Yochai. Rabbi Shimon bar Yochai lived in the 2nd century C.E. and was the first to publicly teach the mystical aspect of the Torah known as Kabbalah. He also was the author of the seminal book on this subject of Jewish mysticism, *The Zohar*. Since when is a yartzheit a happy event? Rabbi Shimon bar Yochai told his students to remember the day he died as " the day of my joy." So, we are taught, don't feel badly about being happy.

Another reason we celebrate Lag B'Omer is the cessation of the plague that killed 24,000 of Rabbi Akiva's students because, as the Talmud tells us, "They did not act respectfully towards each other." Each of Rabbi Akiva's disciples felt that he, and only he, truly understood his master's ideas. Their love for each other caused them to try and force their understanding on their peers. We must realize that another's understanding may take a very different form than our own, but still be very much the same in the sense that it, too, is true. We all share the same one God and the same one Torah. Yet, each of us takes a different path to bring us closer to God. So remember to embrace diversity and extend love and acceptance to all who are sincerely seeking to do God's will.

With the exception of Lag B'Omer, the 49 days between the second day of Passover and Shavuot are solemn days. These are the days of "The Counting of the Omer." Each of the seven weeks is associated with one of the seven kabbalistic *sefira* that correspond to our seven emotional/spiritual attributes. Each day within each week represents one of the same seven attributes in a minor capacity. This gives us 49 combinations. We use these seven weeks as an opportunity, each year, to refine ourselves and become a better person. Celebrations and even haircuts are discouraged as we use this period to try to check our ego and keep it in its proper, humble (like matzoh) healthy perspective. So, on Lag B'Omer, get married, have a haircut or otherwise enjoy yourself.

Each of us takes a different path to bring us closer to God.

At the end of May, we celebrate the holiday of Shavuot, the giving of the Torah at Mount Sinai. Moses brought down two tablets. One tablet described the relationship between us and God (faith, the laws of Kashrut, Shabbat, etc.). The other tablet described the relationship between us and our neighbors (prohibition against murder, robbery, adultery, etc.). The art of being a well-balanced Jew is to hold those two tablets in balance in our lives. We should strive to be like Moses in the way he brought the two tablets to us at Mt. Sinai, holding each tablet equally close to his heart.

As on every Shavuot, Chabad House will host all-night Torah study. Everyone in the community is invited to join in. ■

Generations after Sinai: Shavuot 2010 with the Reconstructionist Havurah

Marcy Epstein, special to the WJN

This invitation begins with a wonderful newsflash with back-story.

Rabbi Sheila Peltz Weinberg, the mother of Abby Weinberg, an adult member of the Ann Arbor Reconstructionist Havurah, has just published an "atypical religious memoir" (*Surprisingly Happy*, White River Press, 2010). In it, she revisits some of the great moments in personal life that collide in the creation of collective Jewish memory: the summer of her father's death, the sanctification and study of a Torah, and the way that Torah connects the author to her father, her family to its faith, and a disappeared congregation (Adath Israel) of childhood to its many descendants among myriad Jewish communities across the country.

Stay tuned: The Havurah hopes to hear more from R. Peltz Weinberg in a reading in Ann Arbor later this year. But not coincidently, the rabbi's narrative starts in summer, the time hearkened by Shavuot, when the Torah is thought to have originally been given, when Jews paused in their wandering to make covenants *dor v'dor*, generation to generation and place to place, and the first outbursts of summer harvest are offered. A Torah, in the rabbi's story, finds attention, repair, and new life, stitching together the heart of Shavuot with its people. So it is that the Ann Arbor Reconstructionist Havurah will come together at the stitching of summer and spring, generation to generation, Tuesday, May 18, 6:30 p.m.–midnight at the Jewish Community Center of Greater Ann Arbor.

This year the group will pick up on the themes of Shavuot with an exploration of collective memory, progressive religious study, celebration of Torah, and intergenerational sharing. The evening will begin with a potluck dairy vegetarian meal, with holiday delicacies prepared by Havurah members, plus songs, blessings, and introduction to the holiday appropriate for people of all ages. Rabbinical intern Aura Ahuvia will lead an exploratory teaching on Shavuot, with other lay-leaders to follow, paired study (*chevruta*), relaxing meditation, and more. As the evening deepens, topics for these teaching include "*Dor v'Dor*: weaving Torah from *Etz Chayyim* though Spiritual Memoir" and "Repairing the Torah in Practice and Interpretation," to a reading of the Book of Ruth. Participants are encouraged to arrive and depart as schedules and energies permit. Later, the group will continue with extended study and teaching with Rabbi Nathan Martin, Rabbi Peltz Weinberg's son-in-law and associate director at U-M Hillel. Attendees should wear comfortable clothes and bring a *chomesh* (Torah text) if possible. All are welcome to attend. ■

Confirmation, Shavuot: a sacred connection

Terri Ginsburg, special to the WJN

Why is the Confirmation service usually held on or around Shavuot? An exploration of two of the traditional names for Shavuot will help explain the connection. One name is *Chag Habikurim*, which translates as the Holiday of the First Offerings. This name reflects the agricultural origins of Shavuot. In the Torah, Shavuot is a festival marking the end of the wheat harvest that began on the second day of Passover. The word, *shavuot*, which means "weeks," refers to the seven weeks marking the time from the first grains to the harvest.

In the Talmud, Shavuot takes on an additional name that is *Z'man Matan Torataynu*, which means "The Season of the Giving of Our Torah." This name was given by the rabbis to provide the holiday with greater significance once the Temple was destroyed and Jews were no longer an agricultural people. As Jews reenact the Exodus during the holiday of Passover, they imagine ourselves standing at Sinai receiving the Torah during Shavuot.

The community is welcome to the TBE Confirmation service on Friday, May 21, at 7:30 pm. Twenty tenth grade students will fully participate in this Shabbat service and will contribute their original thoughts and ideas on what it means to be a part of a community and the responsibility they have for maintaining it. ■

Rabbi Levy and this year's Confirmation class.

May activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Lunch and Learn series

Wednesdays, when there is no Jewish holiday, Rabbi Robert Dobrusin, and Rabbi Kim Blumenthal offer a lunch and learn opportunity Lunch and Learn sessions are held in the Garfunkel -Schteingart Activities Center, 2010 Washtenaw from 12 p.m. to 1:15 p.m. Participants are asked to bring a dairy lunch. Dessert and drinks will be provided by the synagogue. The topics are:

Rabbi Robert Dobrusin

May 5 - "Memories of a Dark Weekend in November 1963 Part II," considering the assassination of President Kennedy and how Rabbis and other clergy interpreted the event for their communities at the time;

May 12 - "A Painted Ox and A Bag of Raisins: Shavuot "the Holiday of the First Fruits" was a time of great joy during which the entire people of Israel went on a road trip and even the animals dressed for the occasion. This session studies of one of the most elaborate and unusual celebrations in the history of the Jewish people;

May 26 - "Miriam, Heroine of the Exodus." This session will explore biblical and midrashic texts that address the role of Miriam, sister of Moses, in leading and supporting the Israelite community.

Women's' Study Groups

Rabbi Blumenthal currently facilitates two study groups for women. For women in their 20's there is "Study at Starbucks," and there is a separate "30's/40's" study group." Both groups meet monthly to look at Torah and Jewish tradition from a modern perspective, focusing on issues of interest to the group. For more information, contact Rabbi Blumenthal at kblumenthal@bethisrael-aa.org or 665-9897.

Rabbi Kim Blumenthal

T- Shirt Shabbat with camp send off

T-Shirt Shabbat with Camp Send Off is planned for May 15, starting at 9:30 a.m. At this informal service, participants are encouraged you to wear their favorite camp, college, school or travel T Shirt. The Dvar Torah will be given by Gideon Aronoff, the executive director of Hebrew Immigrant Aid Society, arranged by the Social Action Committee. Children going to camp this summer will each be given a "goody bag" filled with things which can be used at camp, complements of the congregation.

Tikkun Leil Shavuot (Study on the eve of Shavuot)

Tekiah: Revelation and Re-creation will be the theme of Beth Israel Congregation's annual Tikkun Leil Shavuot. The community is invited to participate in the study program beginning at 8 p.m. on erev Shavuot, Tuesday evening, May 18. Shavuot, the holiday commemorating the giving of the Torah, is traditionally observed with an evening of study and this year's program will offer many different types of sessions for participants to choose from.

The focus of the series of learning opportunities to take place through the night will be the High Holidays. As the shofar sounded at Sinai, so does it sound on Rosh Hashanah and the end of Yom Kippur to encourage Jews to engage in *teshuva* (repentance) *tefilla* (prayer), and *tzedakah* (righteous deeds). These themes will be explored in a variety of ways throughout the evening.

Sessions will focus on many different subjects including the need for continual self-examination and repentance, one's responsibilities for tikkun olam—repair of the world—and text study from the *Machzor*, the High Holiday prayer book and from other sources in Jewish tradition. In addition, there will be an opportunity for participants to explore the themes of the High Holidays using artistic creativity to express their own thoughts and a study session for teens. The program continues until midnight when a traditional cheesecake oneg will be served.

Facilitators will include Roann Altmann, coordinator of Beth Israel's Mussar Group; Ruth Kraut and members of Beth Israel Congregation's Social Action Committee; local Jewish educator and Beth Israel member, Jack Love; Rabbi Robert Dobrusin; Rabbi Kim Blumenthal; and others.

Following the 8 p.m. sessions, the festival Ma'ariv service will take place at 9 p.m. and will feature singing and text study, The service will be followed by further Tikkun breakout sessions at 10 p.m. Details of session subjects and times can be found at the Beth Israel Congregation website at bethisrael-aa.org

Shavuot (The Feast of Weeks Services—celebrating the gift of Torah

The Ma'ariv service on Shavuot Eve will take place at 9 p.m. on Tuesday, May 18. The morning Shavuot Services will take place on Wednesday, May 19, and Thursday, May 20, at 9:30 a.m., in the Sanctuary. On the first day of Shavuot, the 10 commandments are read and on the second day selections from the Book of Ruth will be chanted during the morning service.

On the first day of Shavuot, Wednesday, May 19, at 6 p.m., Beth Israel has scheduled a Delicious Dairy Delicacies Picnic Dinner. Participants are asked to bring their own dairy picnic dinner and blanket to Beth Israel. The congregation will provide desserts and drinks. This rain or shine picnic celebrates community and the love of Torah. It is customary to eat dairy on Shavuot. While the origins of this tradition are not fully known, it is suggested that the Israelites refrained from eating meat as part of their preparation for receiving the Torah at Mount Sinai. Following the picnic there will be a Minha (afternoon) service and a Torah study session.

More information is available online at www.bethisrael-aa.org or by calling 665-9897 to request the May "one page flyer" with the Shavuot information.

Tot Shabbat and childcare

This month's Tot Shabbat (for children through age 5 and their families) will be held on Shabbat morning May 8 and May 22 at 11:15 a.m. This is a free, kid centered learning service with stories, songs, and participatory activities, led by Peretz Hirshbein on the second Saturday of the month, and by Jessica Kander on the fourth Saturday of the month. The families are invited to the regular Kiddush following the Shabbat service at 12:15 p.m. where there are tot sized tables for the children.

Kehillat Shabbat, and Junior Congregation

Kehillat Shabbat is a special program for 1st through 5th graders, which begins at 11 a.m. on May 8 and ends at 12:15 p.m. On May 1, 8, and 29, an alternative Junior Congregation and Moadon (gathering place) will be offered for elementary aged children beginning at 10 a.m.

The Family Tikkun Project

The Family Tikkun Project is a new initiative in its beginning stages which aims to connect Beth Israel families with social agencies and work together in the Ann Arbor community over the course of an entire year. It is being planned by a subcommittee of the Social Action Committee called the Family Tikkun Project. Planned activities for Family Tikkun may include park trail cleanup days, serving dinners to people in need at Alpha House, helping out at the Food Gatherer's warehouse, knitting warm woolies for kids in need, and other hands-on activities.

The Family Tikkun Project at this time plans to have six activities from May 2010–May 2011: three spring and summer outings, primarily to outdoor service projects, and three fall and winter outings, primarily to serve in indoor events. Each activity will last approximately two hours on-site in an Ann Arbor location and will be appropriate for children ages seven and older. There is no minimum requirement to participate, just a willingness to learn how to help, an interest in teaching children about the value of helping, as well as, understanding a larger picture of our community. For more information, contact the Beth Israel office at 665-9897.

New members in May enjoy 14 months of membership

Individuals and families who join Beth Israel in May can sign up for 14 months of membership, including the 2010 High Holidays, for the same 12 month membership fees. In addition, $300 membership dues are available for new members under the age of 35, for the first year, including High Holiday tickets.

Open policy at Beth Israel

All of Beth Israel programs, services, and educational opportunities are open to the general community. For further information, call 665-9897 or visit www.bethisrael-aa.org. You can now become a fan of Beth Israel Congregation on Facebook. The link is on the Beth Israel home path, or you can google Beth Israel Congregation Ann Arbor on your personal Facebook page. ■

News from the Reconstructionist Havurah

Aura Ahuvia, special to the WJN

Learning Services continue

Drop-in Learning Services continue monthly at the Ann Arbor Reconstructionist Havurah. Designed to be highly interactive, the program integrates active learning with prayer. Questions are encouraged.

The topic of the May 8 session will be "The Prophetic Voice." Where do we hear the voice of the prophets in the prayer service? How does it compare and contrast with the other voices found there? What is prophesy's place today? Participants are encouraged to add their own questions.

The year-long Learning Service series concludes June 5 with a celebratory *siyyum*, at which any of the year's past participants will have the opportunity to share what they've learned, and reflect on the personal impact this new learning has had on their lives or attitudes. The group will also *daven*, in part, to the personal prayers composed by participants at prior learning services.

Learning Services are held monthly from 10 a.m.–noon at the Jewish Community Center of Washtenaw County. They are open to non-members, and no RSVP is necessary.

Lay leadership under development

The Ann Arbor Reconstructionist Havurah has been developing its lay leadership capacity, under the direction of its rabbinic intern, Aura Ahuvia. Since winter, a small group of interested Havurah members has come together on a monthly basis to explore and practice leading services, while deepening their own connections with the prayers. Past topics have included how to smoothly transition from one moment of the service to the next, how to work with tempo, volume and rhythm to effect the prayer environment, how to construct effective mini-teachings and where to insert them; and how to construct a good discussion question. The fruits of this group have already been felt in the emergence of new leaders for entire services or just for single prayers.

The Reconstructionist Havurah holds musical services with lay-leaders' input on the fourth Friday of every month, from 6:15–7:30 p.m. at the Jewish Community Center of Washtenaw County. For parents with younger children, pizza is served, with advance reservation, at 6:00 p.m. A dairy/vegetarian potluck is held immediately following services. Non-members are welcome to attend.

Beit Sefer tours being booked now

Families who are interested in enrolling their students in the Ann Arbor Reconstructionist Havurah's Sunday morning religious school, called the Beit Sefer, are invited to arrange for a personal tour while classes are in session, between now and the last day of religious school, May 23. The once-per-week program runs throughout the school year, for children ages 5 though bar-mitzvah age.

The curriculum includes both self-paced Hebrew language study, as well as a cultural and ethical component. The school is designed to maximize participation both of students within the Havurah's services, holiday celebrations, and volunteer events, as well as of Havurah members who may serve as volunteers in the school. ■

For more information about Ann Arbor Reconstructionist Havurah activities or to schedule a tour with a current Beit Sefer parent, contact Aura Ahuvia at 975-9045 or Aura613@gmail.com.

Temple Beth Emeth May events

Rabbi Lisa Delson, special to the WJN

Thirteenth Annual Mitzvah Day, May 1

This year TBE is partnering with Habitat for Humanity on its 20th Anniversary. TBE members will spruce up the Habitat homes neighboring Perry Elementary School. Small teams will be working on projects from painting decks, to building sheds, to making bird houses and flower boxes. Two shifts of people will complete the work on 18 homes from 9 a.m. to 4 p.m. with a short lunch and service at Perry School in the middle. The TBE Mitzvah Day committee is thrilled that TBE members are able to be make a positive impact on a neighborhood in Washtenaw County.

Jewish Hikers of Michigan

JHOM hikes are designed to cultivate the love of nature, spirituality, social interaction and physical activities. They are targeted for anybody who loves nature, and who likes to meet new people. Bring back packs, munchies and water. The hike will last 1½ to 2 hours. The hikes are not physically demanding, are friendly and scenic. For further information, contact Eli Avny at 883-9522, or Rabbi Lisa Delson at 665-4744, or email jewish.hikers@gmail.com

The May 16 hike will take place at the Farm County Park, at 2230 Platt Road, just south of Platt Road and Washtenaw Avenue, at 1 p.m.

Movie Tuesday

Bee Season (2005) is the film for May. This movie, starring Richard Gere and Juliette Binoche, retells the story originally written by Myla Goldberg. This movie charts the progress of the young girl, Eliza Naumann, who unexpectedly begins winning spelling bee competitions. As she gets closer to competing in a national spelling bee, the world around her changes because of her parents spiritual yearnings. Her father takes up the study of the Zohar, and her mother and brother take yet another path, leaving Eliza to try to piece together her family.

The movie will be shown on Tuesday, May 11, at 1 p.m. As always, the movies are free and open to the public. Babysitting is available upon request. For more information, email Rabbi Delson at ldelson@templebethemeth.org.

Adult Education

Tikkun Leil Shavuot,
Tuesday, May 18, 9 p.m.

Questions and Answers about God. Join Rabbi Levy and Rabbi Delson for a discussion about theological questions on chosen-ness, the afterlife, and other topics. Cheesecake will be served.

Women's Torah Study,
Mondays May 3 and 17, 7 p.m.

This month, Cantor Annie Rose will lead the Women's Torah study through two Torah portions. On May 3, the group will discuss the last Torah portion in the book of Leviticus, Behar-Bechukotai. During this Torah portion, Moses tells the Israelites about every seventh year is a Sabbatical year and every 50th year is a Jubilee Year, where all of the land is left untended and all indentured servants are set free.

On May 17, the group will be looking at Parashat Naso, beginning in chapter four of Numbers. This Torah portion outlines laws about women and the Nazirite. For more information, contact Cantor Annie Rose, 665-4744.

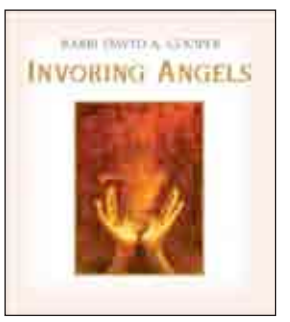
Men's Torah Study,
Tuesdays, May 11 and 25, 7:30 p.m.

The group will discuss Be-Midbar (Numbers 1:1-4:20) on May 11 and on Be-Ha'alotekha (Numbers 8:1-12:16) on May 25.There is always lively discussion, with refreshments to enhance fellowship. Men's Torah study is open to the public and always warmly welcomes newcomers. For further information, contact Roger Stutesman at 327-9215 or online at rgstutesman@sbcglobal.net.

Spirituality Book Club
with Cantor Annie Rose,
Tuesday, May 4, 7:30–9 p.m.

This month's selection is *Invoking Angels* by Rabbi David A. Cooper.

"Have you ever experienced something so extraordinary as to leave you wondering whether some higher power or force were responsible? We do not need to sit and wait for the finger of Grace to tap us on the shoulder," explains Rabbi David A. Cooper, "rather, we can practice the invocation of angels—cultivating profound experiences that immediately open us to guidance and blessings from the Divine." *InvokingAngels* is a book to help practitioners of any faith find self-empowerment through an active relationship with angels, which Cooper views as energetics that serve as mediums through which God, humankind, and all of creation are interconnected. Readers are guided by this master Kabbalist and storyteller in a complete program of daily meditations on CD.



Rabbi David A. Cooper has been called "one of today's leading teachers of Jewish meditation." An active student of the world's great spiritual traditions, his many books include God Is a Verb (Riverhead, 1998). ■

More at Amer's

by Amer Bathish, Owner

Since 1988 I have been working hard to offer my customers great food at an affordable price. I have been using local products from the beginning. Some of my favorites are Sy Ginsberg's corned beef and pastrami. I remember meeting Sy in 1988 and touring his meat shop in Detroit's Eastern Market. I was only 23 years old, and after that day I knew I would only use his meats. The corned beef is cooked in our kitchens, trimmed lean and sliced. We offer three sandwich sizes depending on your appetite: Small, 3 ounces $4.89, Regular 6oz $6.69, and Super 9oz $7.89 for our sandwich #9 Plain Jayne, Corned Beef on rye served with an old and new dill pickle. Our #3 Mike's Mischief, is a crowd favorite, corned beef or pastrami, Swiss cheese, coleslaw and Russian dressing (both made in house) on rye.

Amer's Locations
312 South State St.
761-6000
611 Church St.
769-1210
MI Union, 1st Floor
668-6770

For Catering: 761-6000
For Delivery: 769-1210

We cook and make a lot of food at Amer's; Salads by the Pound, Soups, Dressings, Tortes, Pastries. Our Mediterranean foods are made using my mother's recipes; falafel, hummus, baba ghanouj, zahra bhe tahini, tabouli, fatoush, stuffed grape leaves and spinach pockets. We make over 100lbs of falafel weekly and always cook to order. My favorite is #66 Falafel Deluxe with hummus and tabouli.

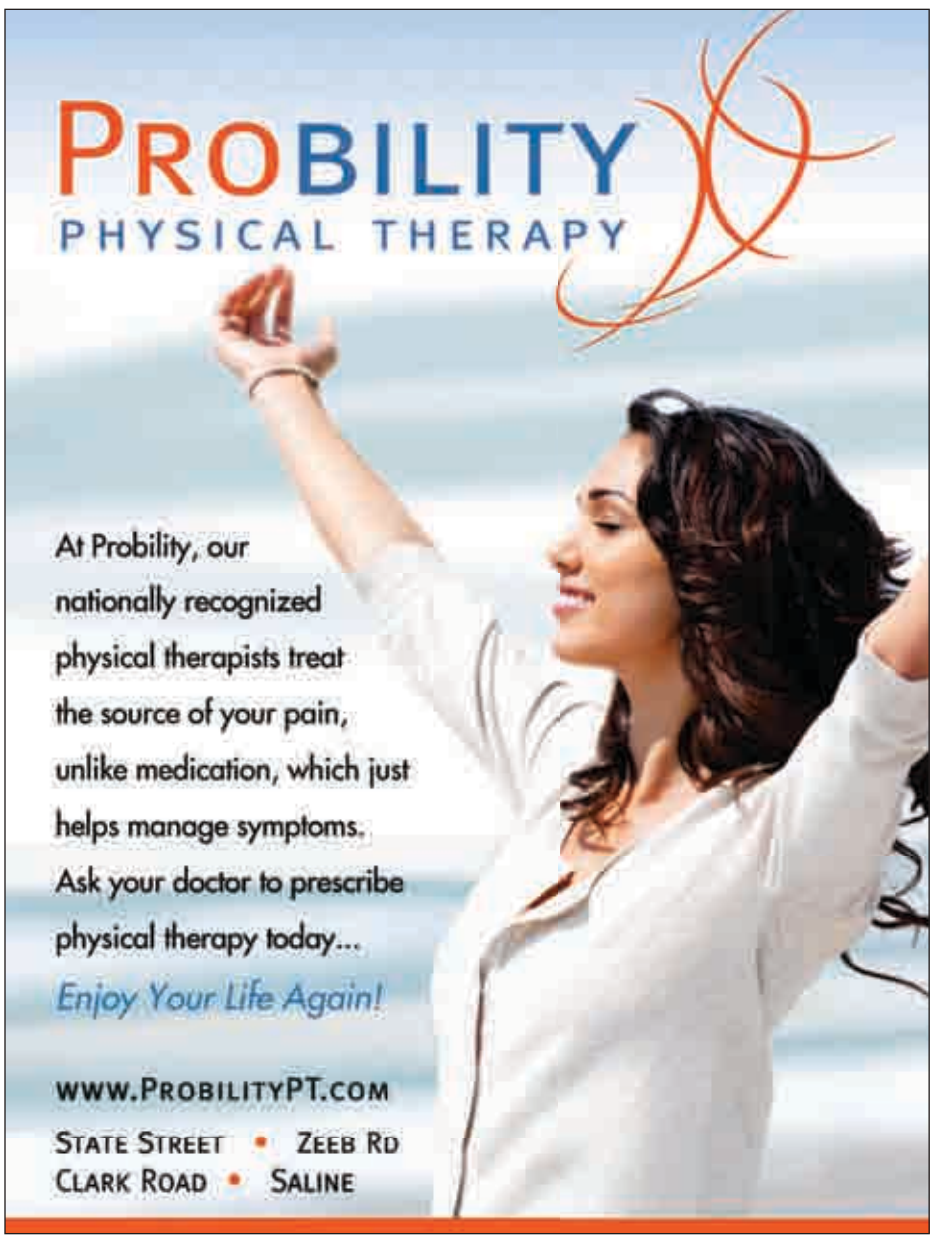
Amer's is always changing with the times. Two years ago we brought Ann Arbor "Tart Frozen Yogurt" and last year we made it better for you! We offered 6 yogurt flavors, 50 toppings, lowered the price, and made it self-serve. What I wanted to do was give you a "fun" food experience at a better price. It became **Yogurtrush**!

Again, it's happening at Amer's. On March 20th **Chicago Reds** opened inside my location on State Street. Have you come back from a weekend in Chicago and thought, "I wish I could get a hot dog like that in A2?" Now you can! Vienna all beef hot dog, steamed poppy seed bun and "dragged through the garden" is here. Everything straight from the windy city; Vienna sport peppers, neon relish, celery salt, and chili no bean. To add to our extensive vegetarian selection, we also offer veggie "Smart Dogs" and turkey dogs. The people have spoken and the Red Hots are selling out!

Now at age 45, I look back at 22 years, and always keep thinking of "New and Fresh" ideas to stay in business in a town that I have loved since before attending the University of Michigan. As a small, local business in a town that is changing to the "franchise world" with rents as much as downtown NY City, I THANK you Ann Arbor for enjoying Amer's and keeping us going!

amersdeli.com yogurtrush.com chicagoreds.com

AMER'S DELICATESSEN yogurtrush naturally tart CHICAGO REDS WINDY CITY HOT DOGS



U-M Hillel Alternative Spring Break

Jeffrey Herbstman, special to the WJN

"Flowers and trees and butterflies everywhere!" was what Marita, a seven year old girl, told us she wanted us to paint on the wall of the community center adjoining her home. It was one of the few safe places for her to play and learn in the sprawling shantytown nicknamed "Las Villas" by the residents of Buenos Aires. This community center was one of the most moving places where our group of six graduate students sent by University of Michigan Hillel traveled within the city to participate in service work.

Alternative Spring Break participants through U-M Hillel volunteering in Argentina

The week-long, graduate student Alternative Spring Break trip, the first of its kind at Hillel, brought together students from across disciplines from social work to business to public health, to interact and dialogue with Argentine peers and the Jewish community there. We sat around tables eating ice cream and discussed topics ranging from economics to anti-Semitism to dating, learning from each other and exchanging ideas (except for dating, which was clearly the most inscrutable problem). Dan Fellows, a masters in Social Work student said, "I felt so comfortable interacting with the students there, we had so much in common."

Service was not the only focus of the trip, we also had a chance to experience and tour the Jewish side of Buenos Aires: visiting the strongly Jewish textile district of Once, walking around the Belgrano neighborhood and stopping at the L'Dor VaDor Elder and Child Care facility. One poignant moment occurred at our visit to the Argentine Israelite [i.e., Jewish] Mutual Association, AMIA, the Argentine equivalent of the Jewish Federation. At this site, in 1994, a car bomb exploded, killing 85 and injuring hundreds. Clearly a defining moment for the Jewish population of Argentina, they recognized that they must rebuild, both spiritually and physically, opening a new building on the same site five years later. Although clearly ever present in the minds of those working and using the building, it was inspiring to see that the building was rebuilt and busy with enough activities to fill a 10 page newsletter. "Witnessing the strength and unity of the Jewish community in Buenos Aires provides incredible insight into what it means to build community," commented Noam Kimelman, a masters in Public Health student.

Speaking to what we are bringing back from our experience, Patrice Bazer, masters of Social Work student, said that she was "talking to everyone she knew about what a great experience [she] had" and Kendra Bostick, masters of Social Work student, said that she would never forget how excited Marita was to design the mural for her community center, "She held my hand while telling me to make sure I understood…. We provided some of the supplies but that mural was all hers in the end."

The trip not only provided an opportunity to do service, but through some heartfelt group discussions, we grappled with some deep questions regarding where our responsibilities to engage in *tzedek* (social justice) work lie.

Noam Kimelman put it best, "Although the trip was brief, it was long enough to make me reevaluate my decisions in where I focus my energies. Is it better to serve the global community marginally or a specific community largely? And is that specific community most appropriate as the Jewish community? Where am I best fit to affect positive change? There are no easy answers to these questions, but continuing to ask them is definitely a step in the right direction." ■

Always in fashion

Noa Gutterman, staff writer

Noa Gutterman

Fashion has always been a big part of my life. My family embodies the idea that you should shop until you drop. Early on, I learned that family vacations required suitable walking shoes and lots of sugar and/or coffee, (depending on your age) in order to make it through the rigorous day of shopping. That being said, I love to shop. Whether it be gift shops or department stores, thrift shops or strip malls, I just cannot get enough. I read fashion blogs online instead of doing my homework. I pour over fashion magazines late at night and on the weekends. I even follow the trends in the Thursday style section of the *New York Times*. On certain holidays, shopping even beats out eating in my family's list of priorities. However, fashion is also dangerous territory. While there are classics like pearls and white button down shirts, trends are an entirely different story. No one, especially me, predicted that leather pants would make a comeback. Or that Ugg boots would stay popular no matter how much it looks like you're walking around with an exploded wool factory plastered to your calves (I secretly love them!).

Fashion in Judaism is an entirely different story. Traditional Jewish fashion is all about modesty. However, modern American Jewish fashion has become synonymous with Juicy tracksuits and anything with a West Bloomfield area code. Traditional Jewish fashion is about constantly reminding yourself of God's presence and reminding others of your religion by keeping yourself appropriately covered. We wear *tallitot* and *kippot* when we pray in order to keep God with us, and to keep important Jewish symbols close to our minds and bodies. The Hassidic movement institutes a dress code to ensure appropriate modesty, especially among the women of this movement. Even outside of the Hassidic movement, there are fashion rules and regulations. Excluding the traditional prayer garments that other sects of Judaism choose to wear or not to wear, there is always a sense of piety in the clothes that we wear on Jewish occasions. In a sense, we elevate Jewish activity by the fashions we choose to wear. I think that prayer simply wouldn't be as meaningful if it was done in pajamas.

Looking at American pop culture, Judaism itself has become a fashion. Stars like Madonna and Britney Spears have begun to practice certain types of Judaism, especially Kabbalah. While this experiment into Jewish mysticism may have innocent intentions, some see it as a perversion of Judaism. After centuries of mistreatment and exploitation, it certainly seems strange that Judaism is in fashion. But no matter what happens with pop stars and their religious affiliations, to me, Judaism is a classic fashion, just like pearls and white button down shirts. After all, it was popular long before togas and strappy sandals were trends. Like Audrey Hepburn and Coco Chanel, I have faith that Judaism will remain a classic for years to come. ■

Ken Pardes announces Spring events

Matan Naamani, special to the WJN

Campers and counselors celebrate Shabbat at Camp Tavor last summer

Ken Pardes, the Ann Arbor chapter of the international Jewish Zionist youth movement Habonim Dror, is bringing another academic year to a close. Ken Pardes aims to create a warm and welcoming group for local Jewish youth where they can learn about Jewish traditions and history, and Israel, while exploring leadership roles and community building. This year's events have included a Tu B'shvat seder, where participants discussed their impact on the natural world; a Chanukah *chagiga* (party) with the local chapter from Detroit (called Ken Afikim), and an outing to go ice skating at Campus Martius.

Ken Pardes holds events once or twice a month and is run by a *tzevet* (staff) of former *chanichim* (campers), who also often work as *madrichim* (counselors) at Camp Tavor in the summer. The *tzevet* works hard to create a community that is both close-knit and welcoming to new members as well as meaningful for members of all ages. Only a few months are left for the Ken activities, so members are looking forward to, and beginning to count down the days to another summer spent at Camp Tavor.

Camp Tavor is the summer camp affiliated with Habonim Dror and Ken Pardes. Camp Tavor is located near Kalamazoo, about an an hour and a half from Ann Arbor. Situated on the shores of beautiful Lake Kaiser, Camp Tavor has been the home away from home for Jewish youth from the Midwest for over 50 years. With a lake, pool, kosher kitchen, dedicated and well-trained staff, Tavor offers a fun, educational, and memorable summer.

Habonim Dror around the world has been a strong presence in the Jewish community, providing youth with a unique and enriching Jewish and Zionist experience, as well as creating strong leaders. Ken Pardes is always happy to welcome new participants and is a great place to get information about Camp Tavor. The calendar of events for the remainder of the academic years is as follows:

- May 16—End of year Ken Pardes BBQ
- May 23—(tentative) Jewish history tour of Detroit (with Detroit area members and families)

For more information on Ken Pardes or to be added to the emailing list, contact Yael Warshai at 223-8388 or yaelw07@hotmail.com. For more information on Camp Tavor, visit www.camptavor.org.

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JCC youth activities

Deborah Huerta, special to the WJN

Camp Raanana invites families to annual Meet the Staff event

Camp Raanana, the Jewish Community Center of Greater Ann Arbor's summer day camp for children entering grades K–8, is holding a free "Meet the Staff Bowling Extravaganza" on Sunday, May 23, from 3-5 p.m. The Camp Raanana counselors and staff invite all registered and prospective campers to join in an afternoon of fun and bowling at Colonial Lanes Bowling Alley, located at 1950 South Industrial Hwy. There will be free bowling and plenty of snacks for all to enjoy, plus opportunities to meet the camp staff and learn more about Camp Raanana.

Located on a private beachfront at Independence Lake Park, Camp Raanana is a great place for campers to explore new interests, gain self-confidence, build Jewish identity, and have fun outside. The camp offers nine one-week sessions each summer and provides swim lessons; arts and crafts; music; Judaics; nature exploration; sports; free swim; Shabbat celebrations; and weekly special events or all-camp field trips. This year's camp season will run from June 21 to August 20, with extra program options available for the week of August 23–27.

At Camp Raanana, campers entering grades K–2 enjoy the benefits of experienced and nurturing counselors and enriching activity sessions, including Red Cross swim lessons three times a week. Campers entering grades 3–5 participate in Camp Raanana's swim lessons and other activity offerings, and also choose an enriching specialty each week such as boating, digital photography, martial arts, Lego Mania, yoga, drama, drumming, Clay Creations, World of Sports, and more. Campers entering grades 6–8 participate in Camp Raanana's Pioneer Adventure Program, featuring exciting field trips and fun mitzvah projects each week.

The annual Meet the Staff bowling event is a great chance for campers to meet their counselors and fellow campers for this summer. Camp Director Deborah Huerta and Assistant Camp Director Shoshana Jackson will be on hand at this year's event to answer parents' questions and accept registration forms before the June 1 registration deadline. Families are encouraged to submit their registration forms prior to the Meet the Staff event, however, since sessions may fill up earlier.

For more information about Camp Raanana or to RSVP for the May 23 event, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. You may also visit www.CampRaanana.com to learn more about Camp Raanana and read bios of all the staff.

Hannah Dubov welcomes campers with a smile

Hosts needed for Israeli counselors

Each year two wonderful Israeli shlichim join the staff of Camp Raanana, the Jewish Community Center of Greater Ann Arbor's summer day camp, to enrich the lives of campers and benefit the broader Ann Arbor Jewish community. The shlichim are talented young Israelis who have finished their military service and chosen to spend their summers serving as counselors and Israeli specialists at camps across North America. Camp Raanana's shlichim not only have a wonderful impact on the campers, but they also provide local families who serve as host families with an unparalleled experience.

Carol Lessure, whose family hosted a shaliach for several summers, remarked that their shaliach quickly became part of the family and captivated her two young sons with stories of Israeli life. She said, "When we volunteered to host one of the shlichim for the first time, I wasn't sure our location and modest accommodations would be sufficient. In fact, Camp Rannana assured us that all the shlichim need is to be included in family activities and be given a private place to sleep. What you receive in return is a life experience!"

Two wonderful *shlichim*—one male and one female—will be sharing their talents and enthusiasm with Camp Raanana this summer. Jonathon Lerman lives in Reut and is looking forward to serving as Camp Raanana's Israel Culture Specialist this year. Adi Rinker of Haifa is also excited to be joining Camp Raanana as a head counselor for the entering third grade group this summer.

Lerman and Rinker will be arriving in Ann Arbor around June 16 and staying for approximately nine weeks. The JCC is seeking several host families who can host for about three weeks for each of the *shlichim*. Host families are also needed to host several teenage members of the Israel Scouts Friendship Caravan for one night on Wednesday, July 28.

If you would like more information or are interested in serving as a host family contact the JCC as soon as possible.

Gilad Bonfil and Erika Yasaityte, 2009 camp shlichim

JCC to offer Red Cross Babysitting Class

The JCC will host a two-day American Red Cross Babysitting Class on Tuesday, May 4, and Thursday, May 6, from 4–7 p.m. Pizza dinners will be served both days. The class will teach child safety, first aid, baby care, and developmentally appropriate play. Upon completion, students will receive a card showing that they are certified by the American Red Cross.

The class is open to students ages 11–17; students must have turned 11 by the start of the class or within two weeks to receive certification. Students who are 10-years-old are welcome to participate but will not receive certification. The cost is $75 for JCC members and $90 for non-members.

Registration and payment are due by April 23; late registrations will be accepted if space is available. Registration forms are available at the JCC and at www.jccannarbor.org.

New JCC youth enrichment classes

The JCC is planning an exciting schedule of after-school classes for the March–April session. Youth Enrichment classes for elementary students will run for six weeks, beginning Monday, May 3, and continuing through the week of June 7. These fun and stimulating afternoon classes run from 4:20–5:20 p.m. and are open to both JCC members and non-members. Snack and supervision in the JCC's after-school programs before each class are included for all class participants.

On Mondays, a Super Soccer class will be offered for students in grades K–5. The class will be taught by Hebrew Day School gym teacher Kim Braun and will include practice of fundamentals and lots of fun games.

On Tuesdays, a class called The Art of Painting will be offered for students in grades 1–5. Art teacher Katherine Wilson will introduce students to a variety of painting techniques, including textural paint, monoprints, tie-dye, foil etchings, color resists and more.

On Wednesdays, there will be an Outdoor Games class for students in grades 2–5. Hebrew Day School gym teacher Kim Braun will teach students a variety of old-fashioned outdoor games, including Spud, Kick the Can, and lots of other favorites.

Also on Wednesdays, a Lego Robotics class will be offered for students in grades K–1. This class, led by Rocks & Robots staff, allows students to build Lego robots and then program their robots using computer software.

On Thursdays, a Yoga class for students in grades K–5 will be offered. Taught by experienced yoga teacher Adele Kieras, this class gives students the opportunity to enjoy warm-up games, learn partner and group poses, and explore breathing techniques.

Also on Thursdays, there will be a basketball class for students in grades K–5. Benny Margolis leads this class, which teaches basketball technique, fun games, teamwork, and life skills.

Registration and payment for these classes are due by April 29. Class fees vary.

Third annual Middle School Game Night

The JCC will hold its third annual Middle School Game Night on Saturday, May 8, from 6:30–10 p.m., at the JCC. For this event, the JCC will be transformed into a fun-filled arcade with games such as Dance Dance Revolution, Guitar Hero, Mario DDR, Wii Sports and more. A pizza dinner will be provided and a movie will be shown at 8 p.m. for those who want to give their fingers and legs a rest from gaming.

The Middle School Game Night is open to middle school students as well as graduating fifth grade students. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations and payment are due by Thursday, May 6. Registration forms are available at the JCC and at www.jccannarbor.org.

If you have a game, console, or accessories that you would like to bring to add to the fun, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

Kid's Night Out set for May 8

Every other month, the JCC offers a Kids' Night Out event featuring games, crafts, dinner, and a movie or other special activities. The next Kids' Night Out will be held on Saturday, May 8, from 6:30–10 p.m., at the JCC.

This Kids' Night Out will feature the hilarious movie Flubber, starring Robin Williams as an absent-minded professor who creates a rubbery substance that allows objects to fly through the air. Participants will get to make their own slimy flubber concoction before enjoying the film and a pizza dinner.

Kids' Night Out events are open to JCC members and non-members in grades K–5. Since this will be the last Kids' Night Out of the year, this event is also open to students who will be entering kindergarten in the fall. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations and payment are due by Thursday, May 6. Registration forms are available at the JCC and at www.jccannarbor.org. ■

For more information on all JCC youth activities, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

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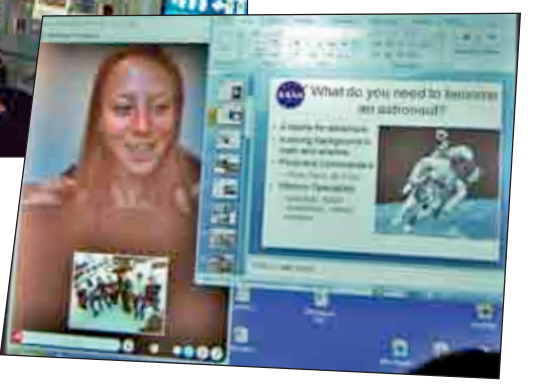
Distance learning with HDS alumna Julianna Scheiman

Dina Shtull, special to the WJN

Hello Julianna! We are very excited about learning with you." Thus began a conversation on Wikispaces between Hebrew Day School fifth grade students and HDS alumna Julianna Scheiman. (Wikispaces is a computer hosting service that provides free online space to educators and students.) Scheiman, a student at Dartmouth College, is teaching the HDS class about her experience at National Aeronautics and Space Administration (NASA) where she served as an intern. Scheiman interned at the Johnson Space Center in Houston, Texas, where astronauts are trained, and at the Marshall Space Flight Center in Huntsville, Alabama, where the rocketry is developed.



"I am a huge fan of NASA," wrote fifth grader, Zachary Bernstein, to Scheiman, "so I'm very excited that you are coming!" Following the dialogue on wikispaces, Scheiman appeared on a large SMART Board video screen in the classroom via Skype, (a software application that allows users to make phone calls over the internet, and view the speaker). "Let's test your NASA knowledge," Scheiman began. "What does NASA stand for? How many astronauts can live on the International Space Station (ISS)? How do astronauts train for weightlessness?" The students did well on the first question. Their answers varied on the others.

"Up to six astronauts can live for a prolonged period on the ISS," explained Scheiman. "When a shuttle flight picks up astronauts and drops off cargo, there can be significantly more than six astronauts on board," she continued. "To train astronauts for weightlessness, NASA uses the KC-135, an aircraft which is maneuvered to create a weightless environment for up to 45 seconds. Astronauts also use a Neutral Buoyancy Lab (NBL), which is the world's biggest swimming pool. They go scuba diving in their space suites and practice their space walks in a life size model of the ISS."

Julianna Scheiman is studying math, physics and engineering, and preparing herself for astronaut training. She graduated from HDS in 2000 and went on to study at Clague Middle School and Huron High School.

Fifth graders asked Scheiman: "We read your HDS yearbook page, and you said you wanted to be a movie star. What made you decide to become an astronaut?"

"I no longer want to become a movie star," answered Scheiman. "But the ability to speak in front of a large crowd is an important skill for an astronaut who visits many schools after a mission. Astronauts also have to keep their cool in high stress situations so that they can effectively complete a task."

In response to a question on when her interest in space began, Scheiman told the fifth graders, "I have always loved science. It has the amazing ability to answer the question 'Why?' If scientists don't know the answer, they encourage students like you and me to create experiments to answer the question."

"In the photo you sent us, are you really in a space craft?" one student asked.

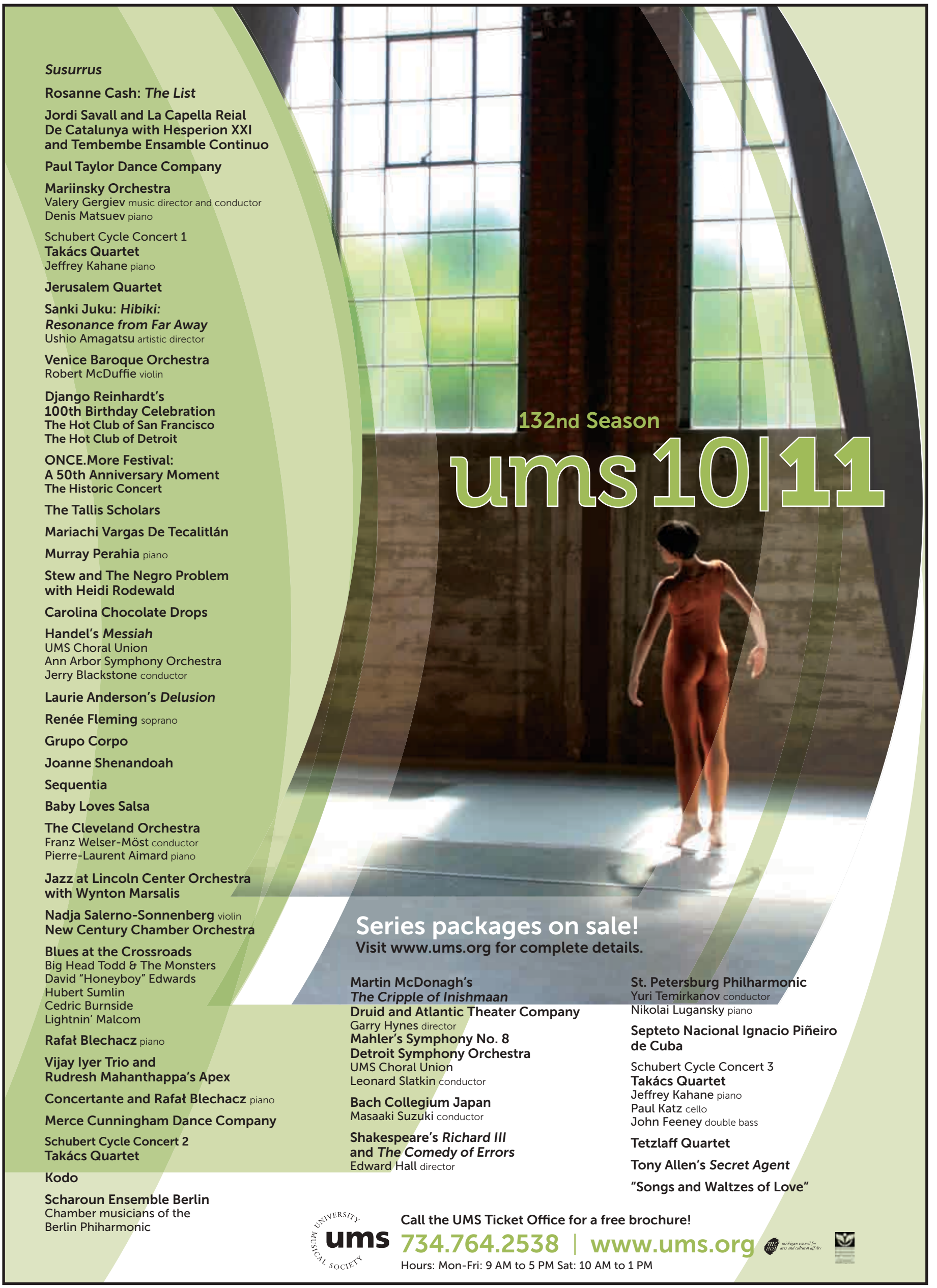
"In the picture, I'm in the shuttle motion-based simulator. It's a lot like a ride at Disney World in that it simulates take-off and landing by moving the capsule. It's quite realistic; during launch the simulator actually puts you perpendicular to the floor and vibrates to simulate the types of vibrations an astronaut experiences. It has all of the exact same controls as the real shuttle and is used to train astronauts for launch and landing."

The exchange between the fifth graders and Scheiman continued with another question: "After you go into space, do you think you could come and visit our school?" asks Mira Kaufman.

"Of course," answers Scheiman! "I'll be sure to let you know if I get selected for the astronaut corp! Basic training for those selected is two years, and an additional year if you are selected to go on a mission. I'll let you know if I get to go into outer space."

What are the topics of upcoming lessons? Scheiman will review the types of training necessary to get ready for a mission as well as the types of technologies that are needed to prepare for space entry. On a lighter note, she will also talk about the food that astronauts eat in space.

For more information about Hebrew Day School and its graduates, contact 971-4633 or visit www.hdsaa.org. ■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Palestinian village and Israeli town build rare partnership across line

By Sue Fishkoff

WADI FUKIN, West Bank (JTA)—Mohammed Mansara, a 70-year-old farmer who goes by the name Abu Mazen, indicates with a sweep of his arm the fruit trees and vegetables he grows on his small plot of land in this Palestinian village in the West Bank, population 1,200.

Then he points to a small green hill on the western side of the village topped by a tidy cluster of red-roofed homes. That is Tzur Hadassah, an Israeli community of about 5,000 Jewish residents.

"Tzur Hadassah has such nice people," he says in Hebrew. "They are great neighbors."

Mansara could walk from his home to Tzur Hadassah in about half an hour, but it's illegal. Wadi Fukin sits smack on the Green Line, the demarcation between pre-1967 Israel and the West Bank. A portion of the West Bank security fence is slated to go through the valley, cutting off Wadi Fukin from Tzur Hadassah and from much of what remains of its agricultural land.

Similar stories repeat all along the Green Line, as Israelis and Palestinians jostle over the route of the fence.

What makes Wadi Fukin's case different is that it has strong allies across the Green Line: Tzur Hadassah residents who buy fresh produce from village farmers, and Friends of the Earth Middle East, or FOEME, an Israeli-Palestinian-Jordanian environmental organization that is challenging the route of the security fence here in Israel's Supreme Court.

Three hundred Tzur Hadassah residents have signed a petition against the fence being built in their valley.

Wadi Fukin and Tzur Hadassah have had a relationship since 2001, when they became two of the first members of FOEME's Good Water Neighbor project. The project, which now works with two dozen towns and villages, brings together Palestinian and Israeli communities to protect their shared water resources, fostering peace and long-term cooperation based on shared environmental interests.

Tzur Hadassah resident Tamar Gridinger says FOEME's project prompted her to visit Wadi Fukin for the first time several years ago. A group of Tzur Hadassah residents had been buying organic fruits and vegetables from another source, she says. Then they learned that FOEME had brought in permaculture experts to help Wadi Fukin farmers give up pesticides and return to the sustainable agricultural practices used by their grandfathers.

"When we realized that Wadi Fukin farmers were growing organic vegetables, it was like a gift," Gridinger says.

Now she and 25 other Tzur Hadassah families participate in a Community Supported Agriculture project, where they pre-buy a month's supply of fresh produce from the village and pick up their allotment every week. (Israelis may cross the Green Line into the West Bank, but Palestinians need a special permit to cross the line into Israel.)

"Both sides gain from it," Gridinger says. "We get inexpensive, organic fruit and vegetables, and they earn money."

Since 2001, relations between Wadi Fukin and Tzur Hadassah have deepened. Wadi Fukin farmers invite co-op members to an annual hafla, or celebration, in the village, and Tzur Hadassah residents have helped villagers navigate the Israeli bureaucracy. When one young villager with leukemia needed weekly medical treatment at Jerusalem's Hadassah Hospital, co-op members would pick him up and drive him across the checkpoint reserved for Israelis, saving him hours of waiting at the border.

"I'd never met my neighbors in Wadi Fukin before, and now they have become my friends," says Gridinger, showing off a scarf Mansara brought back for her from Mecca, where he recently went on a haj, or pilgrimage. "Not because of the 'great principles' of the project. Abu Mazen is just a friend."

Relations between Wadi Fukin are not as good with its Israeli neighbor to the east: Betar Ilit, a fast-growing ultra-Orthodox settlement of some 35,000 residents on Mansara's side of the Green Line built in part on land originally belonging to the village.

Since construction began at Betar Ilit in 1985, Wadi Fukin's 11 natural springs have dried up, and when Betar Ilit's sewers back up, Mansara says, the effluent pours down the hill into the village fields. The Israeli government has sent notices to Betar Ilit to resolve problems caused to Wadi Fukin.

"The main spring is just a trickle now," Mansara says, showing visitors an empty reservoir where water used to flow. "The water would go into a channel and then to the fields. Now the channel is filled with garbage."

On March 17, UNESCO declared that the territory of Wadi Fukin and the neighboring village of Battir represent "the best preserved and continuously managed cultural landscape of its type in all the West Bank," and merit protection as a World Heritage Cultural Landscape.

To farm, the villagers use terraced agriculture, where water from natural springs is channeled into more than 70 manmade pools and used later to irrigate the fields.

"The farmers of Wadi Fukin have been using the same agricultural system for over 2,000 years," says Gidon Bromberg, FOEME's Israeli director.

FOEME will use the UNESCO document to back up its case that the West Bank security fence should not go through this valley. Lawyers for the village are arguing on environmental grounds—a first in a security fence dispute, Bromberg says.

The section of the fence proposed for Wadi Fukin is a secondary barrier, Bromberg says. The primary security fence already stands east of Wadi Fukin, circling the Gush Etzion settlement bloc. The Wadi Fukin section is slated to stop just south of the village, meaning villagers, or anyone else, could walk around it and enter Israel.

"It makes a mockery," Bromberg says. "If you have this open area a kilometer south of Wadi Fukin, why do you need a fence here at all?"

Following objections to the fence's route in the Wadi Fukin area, a hydrological study and a study of the route's environmental impact were performed, according to Israeli army spokesman Avi Mayer.

"It was decided that the fence would be constructed utilizing various engineering solutions that will limit environmental damage to a minimum," Mayer said, but the plan is still to build it along the original route.

Even if Wadi Fukin manages to get the court to change that, it may only be a temporary stopgap in the inevitable demise of the village's agricultural lifestyle.

Mansara farms because his father, his grandfather and his grandfather's father all farmed this land. But none of his five sons have gone into the field. They are doctors, lawyers and engineers, and have moved away from the village.

About a dozen farmers remain in Wadi Fukin, and Mansara is glad his children aren't among them.

"I didn't want them to go into farming," he says. "You can't make a living from it." ■

Multiple battlegrounds in fights over eastern Jerusalem

By Marcy Oster

JERUSALEM (JTA)—The day that Zacharia Zigelman, 26, moved into a home in the Arab neighborhood of Sheikh Jarrah, in eastern Jerusalem, he got beaten up, he says.

"You get used to it," Zigelman said of the incident, which occurred about six months ago.

Zigelman, his wife and 5-month-old son, are one of seven Jewish families living in two buildings from which members of an extended Palestinian family were evicted last summer after Israel's Supreme Court determined that the property was owned by a Jewish group called Nachalat Shimon. Several members of the al-Kurd family continue to live in a wing of one of the homes, which has only added to the tension.

The home is one of several in the neighborhood that Jews and Arabs are fighting over.

So far, three Palestinian families have been evicted from their homes in the neighborhood, and Israel's Supreme Court has ruled that four other Arab families must vacate their homes. Six other cases are under deliberation, and two additional claims were filed last week by Nachalat Shimon, which purchased title to the 4.5-acre property from its original Jewish owners several years ago.

Protesters have staged frequent demonstrations in front of the homes now occupied by the Jews. At times, violent riots have erupted, leading to the arrests of Palestinian and left-wing demonstrators. The new Jewish residents and counter-demonstrators have also been accused of incitement; in one case, Jewish teenagers tore down a courtyard fence erected by the al-Kurds.

The dispute in Sheik Jarrah is one of many pitting Arab against Jew in the battle over eastern Jerusalem. Increasingly, this battle is the subject of international scrutiny and—when it comes to Jews moving into eastern Jerusalem—widespread condemnation.

In Israel, it is the projects to settle Jews in predominantly Arab neighborhoods like Sheik Jarrah that have proven most contentious. Overseas, any effort to house Jews across the Green Line—the line that divided Israel from Jordan between 1948 and 1967—has proven controversial lately.

Tensions between the Obama administration and Israel reached an all-time high last month following an announcement during a visit to Israel by Vice President Joe Biden that Israel planned to build 1,600 new housing units in the ultra-Orthodox neighborhood of Ramat Shlomo.

Home to approximately 18,000 residents, Ramat Shlomo is one of many Jerusalem neighborhoods that today are fully Jewish but were built on vacant land Israel captured in the 1967 war and annexed in 1980. Most Israelis believe in Israel's right to build on this land without restriction, considering it distinct from Jewish settlements in the West Bank, which Israel never annexed. But U.S. officials and others around the world do not recognize that distinction, calling Jewish neighborhoods built in the 27 sq. miles of eastern Jerusalem—including Gilo, East Talpiyot, Pisgat Ze'ev and Ramot, where Ramat Shlomo is—settlements. Prime Minister Benjamin Netanyahu did not include the neighborhoods of eastern Jerusalem in the 10-month settlement construction freeze he began last November.

Perhaps the most controversial method by which Jews have moved into eastern Jerusalem has been through the use of the 1950 Absentee Property Law, which allowed Israel to seize the property of Arabs who fled Palestine to enemy countries during Israel's War of Independence and didn't return by Sept. 1, 1948. After Israel captured eastern Jerusalem from Jordan in 1967, this law was also applied to Palestinian property there—meaning that properties in the area owned by Arab families living elsewhere could be subject to seizure without compensation.

Meanwhile, the Absentee Property Law bars Palestinians from making claims on their former dwellings inside Israel. Arab rights groups say the law is discriminatory.

Application of the law in eastern Jerusalem "opens a Pandora's box of the Palestinian and Israeli property issue," says Tali Nir, an attorney for the Association for Civil Rights in Israel (ACRI). "This is a huge violation of their basic rights for shelter and dignity, and of their property rights."

Since annexing eastern Jerusalem, the Israeli government has expropriated more than 6,000 acres of property privately owned by Arabs—more than a third of eastern Jerusalem, according to ACRI.

According to Ir Amim, an Israeli group that advocates for Palestinian rights in Jerusalem, the Absentee Law also has been used to expropriate sizeable parts of the Arab neighborhood of Silwan, which were then given over for construction of the City of David, a Jewish archeological site and visitor's center. Located downhill from the Old City, some 2,600 Palestinian families and about 70 Jewish families live in the 30-acre area.

The dispute over the homes in Sheik Jarrah, where Palestinian families are being evicted for non-payment of rent to the properties' Jewish owners, has proven no less contentious.

The homes under dispute sit on a 4.5-acre parcel owned by Jews during the Ottoman era that came under Jordanian rule when eastern Jerusalem fell to Transjordan during the 1948 war. Between 1948 and 1967, 28 Palestinian

continues on page 20

Scandal dooms chances of Olmert comeback

By Leslie Susser

JERUSALEM (JTA)—Whether or not he is found guilty of taking bribes in the Jerusalem Holyland corruption scandal, Ehud Olmert's political career is almost certainly over.

At best, the former prime minister and ex-mayor of Jerusalem can expect many months, if not years, of litigation that will further tarnish his already tainted reputation and leave him unelectable. At worst, he faces a long prison term.

Olmert had hoped to make a dramatic return to political life as soon as three other pending corruption cases against him were resolved: the Rishon Tours affair, in which he is accused of double billing on fund-raising trips overseas, the Talansky affair, in which he is alleged to have accepted cash from American Jewish businessman Morris Talansky in exchange for granting favors, and the Small Business Authority affair, for allegedly granting personal favors to attorney and ex-aide Uri Messer when Olmert was trade minister.

For months Olmert had been insisting that the charges in the cases would disintegrate the way a long list of allegations against him had in the past, including improper conduct in his handling of a privatization tender for Bank Leumi while he was finance minister, and his buying and selling of two luxury homes in Jerusalem.

The implication was that as soon as his name was cleared, Olmert would make a triumphant comeback to politics and possibly even challenge Tzipi Livni for the leadership of the Kadima Party.

But the new scandal, in which Olmert, as mayor of Jerusalem, is suspected of having taken nearly $1 million in bribes for extending building permits to the Holyland construction project, is likely to put to rest any lingering thoughts of a comeback. Not only do the dimensions of this new corruption affair dwarf the others, but the preponderance of allegations against Olmert reinforces a perceived pattern of criminal conduct that Olmert would be hard-pressed to shake off in the political arena.

The Holyland scandal also involves Olmert's successor as Jerusalem mayor, Uri Lupolianski, and Messer, among others.

The extent of the alleged corruption raises two central questions: Was the Holyland affair an isolated case or, as seems more likely, part of a system? And to what extent was the municipal corruption in Jerusalem a reflection of a wider phenomenon in municipalities and local councils across Israel?

The Holyland saga goes back to the mid-1990s, when Hillel Charney, whose family owned the original Holyland Hotel, received a permit to build three new hotels on the 30-acre site. With the Oslo process in full swing, Israel's 50th anniversary coming up and millennium celebrations around the corner, Jerusalem was in dire need of more hotel rooms. On paper, the initial blueprint seemed reasonable.

To help shepherd through the project, Charney brought in experienced real estate people who apparently convinced him he could do much better with a mega-sized housing development. The plans were changed several times before the current building complex was approved.

What started out as a plan to build about 300,000 square feet burgeoned to more than 3 million, translating into hundreds of millions of dollars more in revenues for the owners and developers.

It also resulted in a plan for 10 12-story buildings and two 30-story buildings. About half of those already have been built on the Holyland site, breaking the Jerusalem skyline with what experts and Jerusalem residents long have described as the city's worst architectural eyesore.

Before the first stones were laid, two questions already were being asked: How did the developers get such excessive building allowances, and how was such an architectural monstrosity approved at both the city and regional planning levels?

The anomalies were so blatant that the police launched an investigation, but it was soon closed for lack of evidence.

The evidence of major wrongdoing only came to light several months ago when one of the real estate experts, or "fixers," Charney brought in went to the police with a notebook and other documentation detailing a long list of bribes Charney allegedly had made to city officials, police and at least one member of the regional planning committee.

Apparently in trouble with creditors and claiming Charney hadn't paid him all he was owed, the fixer offered to become a state witness in return for immunity and the settlement of some of his debts. Although the man with the notebook has been named as Shmuel Dachner, there is a gag order against naming him or anyone else as the state witness. Police apparently are looking for another suspect to turn state witness to bolster their case.

The case could boil down to a battle between the two ex-mayors, both of whom maintain they are innocent. Olmert claims he approved only the hotels, and that the upgrade to extensive residential building rights was approved by his successor, Lupolianski, who was mayor from 2003 to 2008. Lupolianski claims it happened on Olmert's watch, when Lupolianski was a deputy mayor.

Both accounts are problematic. The approval for a residential building came in 2002, when Olmert was still in charge. But the Charney family also made huge donations to Yad Sarah, a well-known charity for the sick and aged founded by Lupolianski, and to a yeshiva run by Lupolianski's son.

Police believe both mayors were deeply involved. Lupolianski already has been arrested; Olmert is expected to be questioned soon. Messer, who also was arrested, allegedly served as the conduit for the cash bribes to Olmert.

The Holyland case points to a City Hall riddled with corruption. Dozens of officials, from low-level clerks to the top elected officials, including the city engineer and two mayors, are suspected of taking bribes.

Over the past few years, dozens of Israeli mayors have been prosecuted for similar offenses.

Under the Israeli system, all building projects and rezoning of land must be approved by municipal and district planning committees, and are subject to a process of objections and reservations from the general public. The process is cumbersome and the laws complex, and ultimately leave considerable power in the hands of the mayors.

With land scarce and expensive, this apparently has created strong incentives for bribery by would-be developers who stand to make a fortune if they can get mayoral backing for their projects.

Prime Minister Benjamin Netanyahu is planning a major land reform that on its surface will give the mayors even more power. Netanyahu wants to cut the red tape by canceling the regional committee stage, leaving decisions in the hands of a small municipal body. He argues that this will lead to far more building starts and reduce the cost of housing. Critics say it could lead to even more bribery and corruption because the regulatory process will be weakened.

The quandary Israel faces is how to reduce the red tape without increasing corruption. ■

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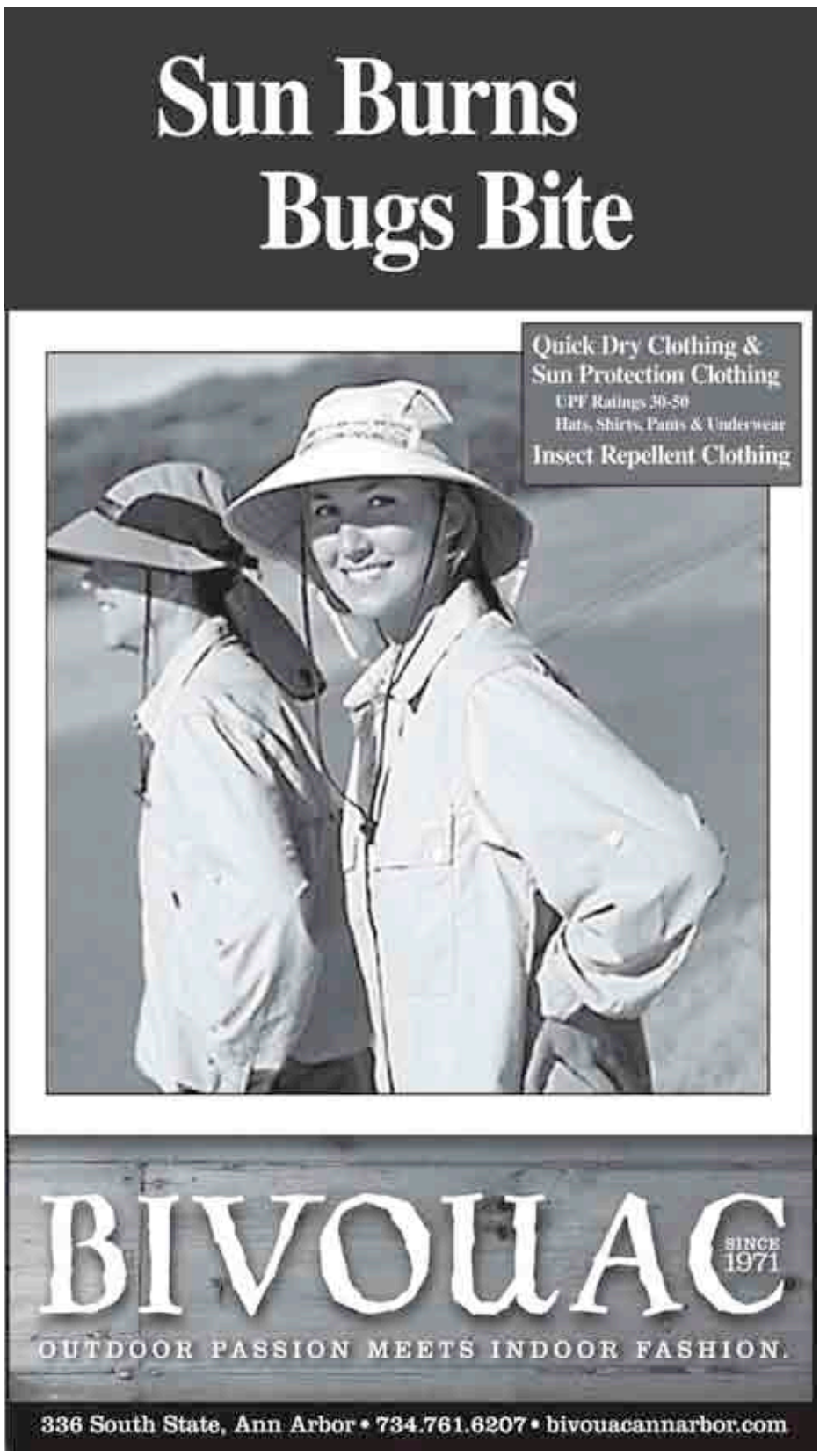

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Facebook is home to a new kind of Holocaust remembrance

By Gal Beckerman

NEW YORK (Forward)—Anne Frank's Facebook page looks much like any other teenage girl's: The profile picture shows Anne leaning against a wall; her hair is tucked behind her ears; and she stares off sideways, daydreaming perhaps, a slight smirking smile lifting up the corner of her mouth.

The comments on her "wall" are typical, too.

"We share the same birthday!" and "I hate this girl." A string of teenage commentary follows every one of the many photos that have been posted to the page. One, in which Anne is standing outside in shorts and a sunhat, elicits this remark: "she had long legs! woah! model" In response, a prepubescent boy named Ricky laments, "she did have long legs ……i hate hitler."

Whether the fact that Anne Frank has a Facebook page (one set up for "fans") strikes you as creepy and inappropriate or as completely normal and even charming will depend largely upon your age and the number of hours you spend on a laptop each day.

But the reality is that Holocaust memorialization is moving onto social-networking sites like Facebook and presenting new opportunities for remembering the victims —- and bringing a whole new set of complexities. One of the most popular and disorienting forms that this new virtual commemoration is taking is the Facebook profile. Even the U.S. Holocaust Memorial Museum is now involved with providing information to fill out the details of some of these profile pages.

The desire to personalize the identities of the six million Jews who perished in the Holocaust is not new. What is novel is the combination of this desire with a platform that is premised on empowering anybody to project his or her individuality far and wide.

There's no more successful example of this fusion than the Facebook profile page of Henio Zytomirski. A small boy who must be no more than 7 or 8 years old appears in a black-and-white photo in the box provided for a profile picture. He looks full of joyful young life. But Henio has been dead since 1942, killed in a gas chamber at the Majdanek concentration camp when he was 9. On March 25, which would have been his birthday, dozens of Facebook users wished him a happy birthday on his "wall." As of April 12, he had 4,989 "friends."

One element unique to Henio's profile is that it is being used to recount a narrative of this little boy's life. In status updates written in Polish, Henio seemingly tells his story in his own voice. On Sept. 29 of last year, for example, this entry was posted: "Winter has arrived. Every Jew must wear the Star of David with his last name. A lot has changed. German troops walk the streets. Mama says that I shouldn't be frightened, and always that everything is just fine. Always?"

The person posting in Henio's name — and with the knowledge of his relatives — is Piotr Buzek, a 22-year-old history student from Lublin who works at the Brama Grodzka Cultural Center. According to Facebook's policy, profiles of people other than oneself are allowed only with permission from the profiled person or, in this case, from that individual's family. Buzek set up Henio's page in August 2009, and since then he has been dutifully adding "friends" and posting photos and frequent updates. The center where he works was set up to promote the multicultural heritage of Lublin and has an archive of information and material on Henio's life. It is from this that Buzek has created his virtual identity.

The Holocaust Museum has been providing information on the individual stories of victims to a Web site called footnote.com, an online service that is trying to digitize historical documents and use them to create virtual memorialization projects.

Buzek doesn't think it strange that he should be speaking in the voice of a long-deceased Holocaust victim. As he sees it, this is a way of engaging a younger generation with what he calls "our tragic history." Focusing on Henio and in essence bringing him back to life through Facebook is his way of making the Holocaust real.

"We can't commemorate six million people," Buzek said when the Forward reached him in Lublin. "I can't imagine this number. But I can imagine one person. This boy was one of them. I can imagine him. And if you want to feel something deeper, you should concentrate on one person. You can touch it. You can't touch six million people. You can touch one."

Henio Zytomirski's Facebook profile got some attention for being one of the first to use the site for that purpose. More than a few people were puzzled that Facebook could become a place for memorializing.

"The thing to remember is that many of these new social-media platforms are fluid, and information posted on them is very ephemeral," said Evgeny Morozov, a blogger and contributor for *Foreign Policy* magazine. "What is it about Facebook or Twitter that makes them suitable for commemoration? I can't find anything because they are built on the opposite principle. All the most recent stuff comes first."

Those engaged in the more traditional forms of Holocaust remembering — namely, museums and physical memorials — are mostly skeptical of this new, looser, virtual form.

David Klevan is the education manager for technology and distance learning at the Holocaust Museum. He was one of the organizers of what was called an "un-conference," a gathering last December of museum professionals partly to try to figure out how to better use new social-networking platforms in ways that don't trivialize the content.

Klevan looks a little warily at the Facebook profile phenomenon because he worries that those posting and those reading the posts don't have access to a full historical context. Young people respond directly and sometimes thoughtlessly to the image or words in front of them — like the photo of Anne Frank in shorts. The pieces of information presented are disconnected from a larger narrative, and in a way that does not allow for any follow-up questions or further study.

"We prefer to maintain as much of the context as possible," Klevan said. "If people are going to learn the stories of the victims, it's preferable that they have easy access to supporting information and also being aware of where the content is being encountered."

But the Holocaust Museum has been providing information on the individual stories of victims to a Web site called footnote.com, an online service that is trying to digitize historical documents and use them to create virtual memorialization projects. One of the service's bigger endeavors is a complete online simulacrum of the Vietnam Wall Memorial, where information can be added to fill out the identities of those who died. Footnote.com has used the information provided by the Holocaust museum to create 600 Facebook profiles for Holocaust victims.

Unlike Henio's profile, the Facebook pages created by footnote.com are different than the pages that individuals make for themselves. But they do still have all the usual features — a profile picture, and a "wall" where pictures and comments can be posted— and attempt to do the same thing: create a virtual space for the individual victim to emerge.

"Our running tagline has been, "History is biography,' " said Chris Willis, vice president of social media for footnote.com. "If we are changing the form that that biography is being presented, it is only to make it more accessible. It's going to make it easier for people to add more information about a life, maybe even add the kind of information that will help that life seem more unique and, in the end, much more compelling." ■

This story first appeared at Forward.com.

Liberal Jewish groups optimistic about Stevens' replacement

By Ron Kampeas and Ari Bildner

Elena Kagan Diane Wood Merrick Garland

WASHINGTON (JTA) The Jewish groups who liked John Paul Stevens as a Supreme Court justice are getting ready to dish out the same like to whomever replaces him.

Most of the Jewish groups closely tracking court decisions favor Stevens' liberal record, with minor qualifications, and do not believe that President Obama will choose a replacement who deviates from the norm.

"I would say the vast majority" of potential nominees "that have appeared in the press represent the consensus views of the Jewish community as represented in polls and the positions of national Jewish agencies," said Rabbi David Saperstein, who directs the Reform movement's Religious Action Center.

Court watchers have named three top contenders for the post: Elena Kagan, currently the solicitor general; Diane Wood, a federal judge on the Seventh Circuit Court of Appeals, based in Chicago; and Merrick Garland, a federal appeals court judge on the District of Columbia circuit. Kagan and Garland are Jewish.

In all, there are 10 names circulating; the total impression suggests President Obama hopes to avoid a bruising confirmation battle.

Like many of the others touted, Kagan, 49, and Garland, 57, are moderates and have already accrued grudging "best we can expect" approval from conservative commentators. Janet Napolitano, the homeland security secretary, another possible nominee, successfully governed Arizona, a state that trends Republican. Judge Sidney Thomas is seen as one of the more moderate members of the liberal Ninth Circuit Appeals panel, based in San Francisco, and hails from Montana, a western, conservative-leaning state.

Wood, 58, presents a thornier challenge; she is a liberal who has challenged some of the rulings of a broadly conservative panel, and she has upheld a woman's right to an abortion (as opposed to other potential nominees, who might be assumed to be pro-choice, but have not written controversial decisions on the issue).

Stevens, who is turning 90 this month, was a reliable liberal stalwart who earned lavish praise when he announced last week that he was leaving. Saperstein's only caveat was that Stevens occasionally swung right on church-state separation issues, for instance on Oregon. v. Smith, which upheld a ban on an Indian tribe's use of peyote; the Jewish community, in rare right-to-left consensus, backed the tribe.

"We think the Jewish community benefits by a strong implementation of a strong separation of church and state and the free exercise clause," said Saperstein, who otherwise called the judge "heroic."

Obama is meeting with Republican and Democratic Senate leaders next week at the White House to sound out strategies for assuring an easy confirmation to replace Stevens by July, so the new judge can be installed when the court reconvenes in October. The president's pronouncedly middle-of-the-road approach is frustrating some liberals. Ruth Marcus, a Washington Post columnist, and Glenn Greenwald, the legal scholar at the online magazine Salon, fretted about the likelihood of a Kagan nomination in particular, noting that her record is spare because she has never served as a judge. (President Bill Clinton nominated her to a D.C. appeals court post in 1999; the Republican-controlled Senate allowed the nomination to lapse.)

Kagan, who was Harvard Law School dean from 2003 to 2009, hired conservative professors, saying the faculty needed ideological diversity. As a Clinton administration domestic policy adviser, she argued for greater executive powers, now a red flag for liberals because of the Bush administration's expansive understanding of how the executive branch may upend privacy rights in matters of national security. However, Kagan's arguments under Clinton were confined to the executive branch's regulatory powers, and were of a different stripe.

Still, it didn't help that William Kristol, a neoconservative icon, endorsed her on *Fox News Sunday* over the weekend.

The liberal-leaning Jewish groups that track nominees are unworried. Sammie Moshenberg, who directs the Washington office of the National Council of Jewish Women, counted Kagan as an "outstanding" nominee who would have "fidelity to the rule of law and constitutional values." Kagan has written expansively about the application of First Amendment free speech rights.

Marc Stern, the acting director of the American Jewish Congress, noted that as solicitor general, Kagan argued in favor of keeping a war memorial cross in place on federal land in the Mojave desert—a case where liberal Jewish groups have generally aligned with church-state separationists, who wanted the cross, which was first erected in 1934, removed.

"We have taken the position that this is not a basis for criticism," he said. "Since she's the solicitor general, she didn't have a whole lot of choice except to defend. Therefore it would be wrong to criticize."

Kagan or Garland would bring the court's Jewish justices from two to three (out of nine)—and would completely remove Protestants from the bench, with Stevens gone. Additionally, Kagan or Wood would bring the number of women currently on the bench to three.

These were not concerns for Jewish groups, said representatives of several organizations interviewed by JTA.

"We're not looking for someone who fits a profile," Moshenberg said. ■

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Jewish leaders caught between criticizing, defending Obama

By Ron Kampeas

WASHINGTON (JTA)—With anxiety over the White House's Middle East policy mounting in some pro-Israel circles, several Jewish organizational leaders have found themselves in a discomfiting position: criticizing the Obama administration in public while stridently defending the president in private against the most extreme attacks.

It's an upside-down version of what pro-Israel groups usually do: lavishing praise on the U.S. government of the day for sustaining the "unbreakable bond" while making their criticisms known quietly, behind closed doors.

The criticism has come in the form of mostly polite statements and newspaper ads questioning Obama administration pressure on Prime Minister Benjamin Netanyahu's government, particularly regarding building in eastern Jerusalem. Such criticisms are voiced as well in private meetings with administration officials.

The defense comes up in dealings with irate donors and constituents, in phone calls, e-mails, addresses to small Jewish groups, shul talk. The theme of the complaints is consistent, and shocking, said multiple leaders, who all spoke off the record, and reflect the subterranean rumblings about the president heard during the campaign: His sympathy lies with the Muslims, he doesn't care about Israel, he's an anti-Semite.

The Jewish Federations of North America is sufficiently concerned about the phenomenon to have convened a "fly-in" of Jewish organizational leaders to Washington for an as yet unannounced date in May. The leaders will meet with White House, State Department and congressional officials, in part to "to convey concerns about U.S.-Israel relations"—but also, insiders say, to allay those concerns.

One recent flood of anxious queries followed the Obama administration's announcement earlier this month of its long-awaited nuclear policy. The reality of the policy was a pledge not to threaten with nuclear weapons those nations that provably disavow their nuclear weapons capability. Nations that continued to maintain a threatening nuclear posture, the policy made clear, would still face the prospect of a U.S. nuclear response should they attack the United States or its allies.

Obama named Iran as such a nation.

Yet instead of being reassured, donors and members of national Jewish groups flooded Jewish leaders with anxious queries about a posture that they interpreted as being aimed at embracing a nuclear Iran and forcing Israel to abandon its own reported nuclear capability.

Another persistent—and unfounded—rumor has it that Obama removed the phrase "Next Year in Jerusalem" from the White House seder in March.

"Where the **** are they getting this?" asked a senior official at an organization that has been publicly critical of Obama since last summer.

Angst was stoked, too, when Obama spoke last week of peacemaking throughout the world necessitated by the cost of "American blood and treasure" through involvement in conflicts. It didn't help that a New York Times analysis suggested the president had said that the lack of Israeli-Palestinian peace threatened U.S. troops in other parts of the globe—even though the transcript of Obama's remarks did not bear out any such linkage and other Obama administration officials flatly denied one existed.

Jewish officials said a share of the blame lay with the Obama administration, partly for not adequately reaching out to Jews and to Israel, and partly because of the emergence of what appears to be internecine policy wars.

"The real story of The New York Times story is not that he's changing Israel policy," said another leader of an organization that has not been shy about criticizing the Obama administration. "The real story is, why are officials leaking" misrepresentations of his policy "to The New York Times?"

On the other side, one leader blamed the Netanyahu government for sending mixed signals on how to handle the tensions between Israel and the United States over settlement policy.

"Some are saying quiet is the best answer and others are saying loud noise is the best answer," the Jewish organizational official said.

The official cited reports that Netanyahu personally approved public letters—from Ronald Lauder, the president of the World Jewish Congress, and Elie Wiesel, the internationally known Holocaust survivor and Nobel Peace laureate—criticizing Obama's demand for a halt in Jerusalem building.

Despite mounting criticism by some Jewish leaders, polls show that Obama's support among Jews in general remains strong. His backing has dropped from astronomical highs after he was elected, but remains about 10 points stronger than in the general population. Moreover, to the degree that it has eroded, the dissatisfaction with Obama appears to have more to do with unhappiness over his handling of health care and the economy than it does Israel.

Those who are expressing their concerns, however, are among the most active members of the pro-Israel community and help set the tone for the trilateral U.S.-Israel-Jewish leadership ties. Some are acquiring their information from anti-Obama e-mail blasts and consistently partisan critics of Obama.

Richard Baehr, writing in the conservative online magazine The American Thinker, cited The New York Times' misreading of Obama's remarks in arguing that "this president is the greatest threat to the strategic alliance of the U.S. and Israel since the founding of the modern Jewish state in 1948."

McLaughlin & Associates, a GOP polling firm, touted signs last week that Jewish support for Obama was eroding, but the survey questions were premised on shaky assertions. One question posited that Obama would support a unilateral declaration of Palestinian independence, although U.S. officials have consistently said they would oppose such a move. Another suggested that Obama was ready to force Israel to give up the Jewish quarter in Jerusalem's Old City, although there has been no such pressure.

Administration defenders cite signs suggesting that beyond the settlement rhetoric, the relationship is improving: Obama has increased defense cooperation, for instance, and strategic consultations between officials of both nations are more frequent than they have been in a decade.

"Our bond with Israel is unshakable and unbreakable both as it relates to security, as it relates to a common set of values and also as a common strategic vision because the threats to Israel are similar to some of the threats the United States faces," Rahm Emanuel, Obama's chief of staff, said Monday on Bloomberg TV.

Jewish leaders welcome such reassurances but say they are made defensively, and repeatedly call on the Obama administration to become proactive.

Robert Wexler, the former Florida congressman who was Obama's chief Jewish proxy during the election and now heads the Center for Middle East peace, suggested a more proactive posture was in the offing.

"Actions in the next several months will begin to reflect it," he told JTA.

Notably, Emanuel held a behind-closed-doors meeting Tuesday with a group of leading Orthodox rabbis.

Meantime, Jewish leaders are walking a tightrope trying to balance traditional deference to the administration with concerns over the tensions. They also object to what they see as the unwarranted pressure on Netanyahu as opposed to relatively little pressure on the Palestinians to join talks that Israel has embraced with enthusiasm. Israel, they hasten to argue, remains America's best friend in the region.

Lee Rosenberg, the president of the American Israel Public Affairs Committee, made the Israel-is-our-best-friend case last week at Israel Independence Day celebrations, sharing the stage with Obama's top political adviser, David Axelrod.

"Israel stood by America in spirit and in action after the tragic events of 9-11," Rosenberg said. "As both our great nations fight the same scourge of terrorism and Islamic extremism, it is Israel which serves on the front lines as an outpost of American interests in a dangerous part of the world."

The Wiesel and Lauder letters offered a suggestive contrast over how to handle the tensions.

Wiesel's critique was oblique, not naming Obama, and deferred to U.S. orthodoxy that a final-status agreement must accommodate Palestinian claims to the city.

"What is the solution?" Wiesel asked. "Pressure will not produce a solution. Is there a solution? There must be, there will be."

Lauder, by contrast, directly addressed Obama and suggested that the president was sacrificing Israel to improve relations with the Muslim world.

"The Administration's desire to improve relations with the Muslim world is well known," said Lauder, an active Republican. "But is friction with Israel part of this new strategy? Is it assumed worsening relations with Israel can improve relations with Muslims?"

One of the Jewish leaders said the contrast was instructive.

"For all intents and purposes, the WJC's relationship with the White House ended last week," he said of the group Lauder heads. "That's not a relationship that pro-Israel groups can afford to have over the next couple of years."

Abraham Foxman of the Anti-Defamation League has publicly criticized the administration on several Israel-related fronts. Still, he said, Jewish leaders have a responsibility to defend the president "when talking to those who accuse him of being an enemy of Israel or a Muslim."

"For many years, you had a lot of Jews who didn't vote for President Bush who would say, 'I don't like Bush but I love what he's doing on Israel,'" Foxman said.

"Now the paradigm is changing. A lot of Jews are saying, 'I like Obama, but I don't like what he is doing on Israel."

Foxman added that the most frequent question he hears when speaking to Jewish audiences is whether Obama is a friend of Israel.

"I say yes—but what's wrong is the implementation of what he promised. What's flawed is the strategy, not the goal," Foxman said.

The ADL leader quickly added that despite promises to learn from past mistakes, the administration's handling of Israel-related issues is "going from bad to worse." ■

Multiple battlegrounds in Jerusalem, from page 16

refugee families that fled Israel during the 1948 war were settled on the property in exchange for paying a symbolic rental fee and ceding their refugee status.

In the early 1980s, years after the area was captured by Israel in the 1967 war, two Jewish organizations came forward with Ottoman-era documents showing the property belonged to them. Israeli courts upheld the documents' authenticity, which Arab groups maintain are forgeries. In 1982, an attorney for the Palestinian families living on the property inked a deal with the Jewish owners under which the Palestinian families would remain protected tenants as long as they continued to pay rent.

But most of the families refused to pay the rent in part because it would recognize the Jewish groups as the rightful owners of the property, and because the families believed the United Nations had promised the land would be registered in their names after a certain number of years, according to Orly Noy, spokeswoman for Ir Amim.

Then, more recently, a group of investors formed Nachalat Shimon to develop the property for Jewish housing. The group purchased the property from the two original Jewish groups that owned it and, eventually, began eviction proceedings against the Palestinian tenants who failed to pay their rent. No action has been taken against those who continue to pay their rent.

Chaim Silberstein, who helped bring together the Nachalat Shimon investors, said the case is one of Palestinian families "living illegally on property that does not belong to them." Before eviction proceedings began, he said, Nachalat Shimon offered all of the Palestinian families currently facing eviction compensation to leave voluntarily.

Nachalat Shimon reportedly plans to raze the existing buildings and create a 200-apartment enclave for Jewish families in the Arab neighborhood.

It's not the only property in Sheik Jarrah owned by Jews. American Jewish businessman Irving Moskowitz purchased the Shepherd's Hotel area with the intention of turning it into about 20 apartments for Jewish families. That plan has been approved by Jerusalem municipality housing and planning committees.

Stephan Miller, spokesman for Jerusalem Mayor Nir Barkat, told JTA that City Hall does not get involved in issues of ownership. These disputes, he said, "are addressed in the courts of law, not by politicians." ■

Jews must stay on visionary Obama's side

By Joshua Levine Grater

PASADENA, Calif. (JTA)—When President Obama took office last year, our country seemed to be teetering. Eight years of war, monstrous deficit spending, a breakdown of diplomacy, and a disdain for science and civil liberties welcomed the new president into office.

A mere 15 months later our nation, while by no means completely healed, surely is on its way out of this dark period. The economy is improving and jobs are slowly beginning to return, stabilized by the needed, albeit not popular, stimulus package.

Doing the hard work that is needed in government is often unpopular, but President Obama does it anyway, and his hard work is paying off.

President Obama passed health care reform, possibly the greatest domestic policy achievement in a generation. He is standing up to the greed and self-interest of Wall Street. He supports a women's right to choose and successfully appointed Justice Sonia Sotomayor to the Supreme Court. He is committed to ending the proliferation of nuclear weapons. He takes global climate change seriously. He values government transparency. He is working to reintroduce America into the world as a partner for peace and justice after eight years of isolation on the world stage.

And then there is Israel. President Obama has committed himself to the Jewish people by committing himself to working for a two-state solution to the Israeli-Palestinian conflict. Has it gone smoothly so far? Certainly not.

With the challenges we face, including the threat of Iran to both the United States and Israel, we need an American president who is methodical, smart, courageous and willing to do what is right even if it is not popular.

However, since all parties to the conflict agree that there is no military solution, President Obama, a statesman capable of understanding nuance and complexity, is precisely the kind of leader we need now. He has surrounded himself with Middle East experts, including many Jews, and is listening to the American-Jewish community, the majority of whom support a two-state solution.

American Jews overwhelmingly supported Obama in the 2008 election, and the majority continues to support him because his vision for our country—a vision of inclusion, strength through diplomacy, peace and providing for the neediest among us—resonates deeply with Jews. The battle for reform and improvement, especially in the face of fear and misinformation, is a long one that requires perseverance. We would be wise to embrace perseverance when considering whether we should abandon the president after only one year.

Ancient Jewish tradition in Pirke Avot, the Ethics of our Ancestors, teaches that "while we are not called upon to finish the job, we are certainly called upon to never cease from trying." For Jews, this applies to the task of building a nation that lives up to the ideals of both our Jewish sages and our American founders.

There are voices who feel threatened by the accomplishments of the past half century in the civil rights movement, the feminist movement, the environmental movement and the gay rights movement. They decry any effort by government to address serious problems like joblessness, health care and the environment. They seek communities only with those who think and believe as they do. These are the political forces that hope Sarah Palin will run for president.

With the challenges we face, including the threat of Iran to both the United States and Israel, we need an American president who is methodical, smart, courageous and willing to do what is right even if it is not popular. We need a leader who understands the workings of the world, has the respect of the world and, when needed, can stand up to the world. Being U.S. president is more than ignoring those with whom you disagree and then attacking them if they do not capitulate. Being the president requires vision, courage, perseverance and respect for diversity.

The Jewish community knows that President Obama is this kind of leader, and we should continue to support him in his efforts to better our country and be a true friend to Israel. ■

Rabbi Joshua Levine Grater is the spiritual leader of the Pasadena Jewish Temple and Center and serves on the national advisory board of J Street. The views expressed here are solely those of the writer and do not represent any of the organizations he serves

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No Prize: Biography charts Joseph Pulitzerís path from immigrant cub reporter to newspaper magnate and boss from hell

By Adam Kirsch

NEW YORK (Tablet)—If you were an immigrant sailing into New York Harbor at the close of the 19th century, the first building to catch your eye would have been the headquarters of the *New York World*, the tallest structure in Manhattan. Twenty stories high, and topped by a gilded dome that reflected light 40 miles out to sea, the *World* building was—as James McGrath Morris writes in his new biography *Pulitzer: A Life in Politics, Print, and Power*—"a temple of America's new mass media."

The newspaper printed there was as dominant in the city's life as the building was in its skyline. Starting in the 1880s, Joseph Pulitzer's *World* revolutionized journalism with its signature blend of muckraking investigations, crusading editorials, sensational crime and human-interest stories, and colorful graphics. Selling hundreds of thousands of copies, the *World* was the kind of newspaper that didn't just record history, but made it. In the 1884 presidential election, the paper's support helped Grover Cleveland carry New York State, putting a Democrat in the White House for the first time since the Civil War. In 1898, the *World*—along with its great rival, William Randolph Hearst's *Journal*—led the drumbeat that carried the country into the Spanish-American War.

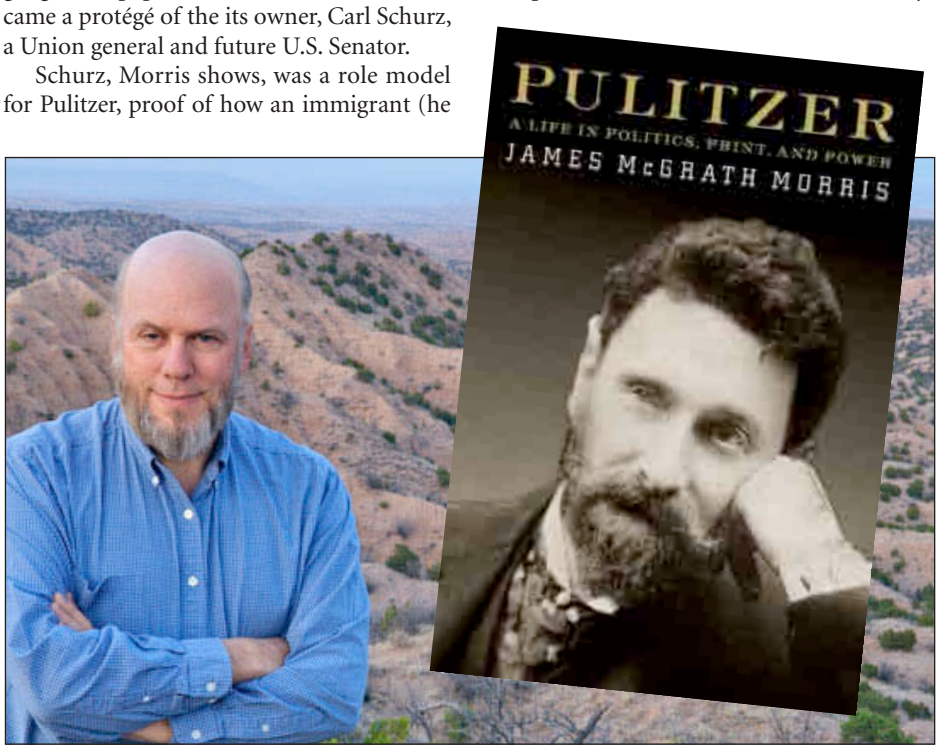
For that hypothetical immigrant, the power and promise of America could have been summed up in the fact that the *World* was itself the creation of an immigrant—a Hungarian Jew who arrived in the United States without a penny and without knowing a word of English. Joseph Pulitzer was born in 1847 in the Hungarian town of Mako and spent his childhood in Budapest, where his father was a successful merchant. (The family name came from a town in Moravia, Pollitz, where they had lived generations earlier.) Like most of the Jewish middle class in the Habsburg Empire, the Pulitzers spoke German, and they eagerly embraced Judaism's new Reform movement. "By the time Joseph reached his teenage years," Morris writes, "being Jewish remained part of his life, but no longer the center of it."

Morris does not dwell on the irony that Pulitzer, a Jew, so easily adopted the German-American community as his own.

Pulitzer might well have remained in this assimilated Jewish milieu if it hadn't been for the death of his father, when he was 11 years old. This was the most devastating of the many deaths that afflicted the family when Joseph was growing up—of nine children, only two survived to adulthood—and it reduced them to poverty. When Joseph reached the age of 17, in 1864, he decided to strike out on his own. Ordinarily he could not have afforded the passage to America, but thanks to the Civil War recruiters were scouring Europe for young men willing to serve as paid substitutes for Northern draftees. It was on a ship full of these soldiers-to-be that Pulitzer crossed the Atlantic; he ended up serving in the First New York "Lincoln" Cavalry, in one of several German-speaking units.

Because he did not enlist until nearly the end of the war, Pulitzer never saw combat, and he was discharged in June 1865. At loose ends, he decided to strike out for St. Louis, a fast-growing Midwestern city with a large German immigrant population. He soon landed a job as a reporter for a German-language newspaper, the *Westliche Post*, and became a protégé of the its owner, Carl Schurz, a Union general and future U.S. Senator.

Schurz, Morris shows, was a role model for Pulitzer, proof of how an immigrant (he had fled Germany after the revolutions of 1848) could leverage his community's clout into a career in journalism and politics. What Morris does not dwell on is the irony that Pulitzer, a Jew, could so easily adopt the German-American community as his own. Back home in Central Europe, Pulitzer's Jewishness—no matter how assimilated he might be—would have been his defining trait, marking him out permanently from his German and Hungarian neighbors. In America, however, the bonds of language meant more than the divisions of religion and ethnicity, and Pulitzer was accepted, with remarkably little friction, as a spokesman for St. Louis's Germans.



James McGrath Morris and the cover of his new book

In 1870, just six years after he arrived in the country, Pulitzer was elected to the Missouri state legislature. His district was populated by German Republicans and Irish Democrats, and he campaigned on straightforwardly ethnic grounds. The Irish, he wrote in a newspaper article, "would vote for the Devil himself in order to defeat the candidates of the Germans. What do our German friends have to say about that?" Later he was appointed to St. Louis's police commission as holder of its traditionally German seat.

But as Morris shows, in a detailed excursion into post-Civil War political history, Pulitzer's rise was stalled by the failure of the Liberal Republican movement, which Schurz led as a rebellion against President Ulysses S. Grant. When Pulitzer subsequently changed his party affiliation to Democrat, he was acting on principle—he believed the Republicans had become the party of corruption and the rich—but he was also positioning himself for the future. Just as he moved from the German press to the wider English-language press, so he left behind the Germans' preferred party. When he bought his first newspaper, the *St. Louis Post-Dispatch*, in 1878, he declared it would be "independent with a Democratic leaning," and for the rest of his life Pulitzer remained an important power-broker in the Democratic Party.

Morris traces the rising arc of Pulitzer's career, as he turned the *Post-Dispatch* into a moneymaker and set his sights on the capital of business and journalism, New York City. At the same time, he was leaving his Jewish origins far behind. The woman he married in 1878, Kate Davis, was a distant relative of Jefferson Davis, and the wedding took place in the Episcopal Church of the Epiphany in Washington. "Success, power, and wealth in the United States had only one place of worship, the Episcopal church," Morris writes, and for the rest of his life Pulitzer would belong to it. He even encouraged the rumor "that his mother had not been Jewish but rather was Catholic"—though it is doubtful that this would have seemed much of an improvement to America's WASP elite.

Pulitzer's Jewishness was an open secret, however, and his enemies were happy to make use of it. Morris quotes a few of their jibes—he was called "Jewseph Pulitzer," and attention was drawn to his "nasal protuberance"—but on the whole, it is remarkable how mild and ineffective this kind of baiting was, especially compared to the kind of ideological anti-Semitism then being directed against Jewish press figures in Europe. What bothered people about Pulitzer was not that he was Jewish, but that he was so bad-tempered and hard to get along with. As early as 1870, while he was a state legislator, Pulitzer became notorious for shooting a man during a political dispute (the injury turned out to be minor). At the *World*, he continued to rack up a long list of influential enemies, taking on corrupt politicians or simply political opponents, including Theodore Roosevelt.

What bothered people about Pulitzer was not that he was Jewish, but that he was so bad-tempered and hard to get along with.

More damning, Morris shows, was Pulitzer's treatment of his own staff and family. In the book's last third, Morris draws a portrait of Pulitzer as a boss from hell—a micromanager who bombarded his employees with telegrams, even as he refused to set foot in the office. Editor after editor quit the *World*, often to swell the ranks of Hearst's *Journal*, simply because they couldn't tolerate Pulitzer's rages and nitpicking. He and his wife eventually led separate lives, and his children were terrified of him. When Pulitzer lost his vision, because of detached retinas, in the late 1880s, he became abnormally sensitive to sound, and he spent millions of dollars buying and renovating houses in a hopeless quest for perfect silence. Eventually he preferred to spend time on his specially soundproofed yacht, literally cut off from the rest of humanity.

By the time he died, in 1911, Pulitzer's life had gone from American dream to nightmare. If Orson Welles had made *Citizen Kane* about Pulitzer instead of Hearst, it would have been just as devastating a parable. It might also have prevented Pulitzer from being so widely forgotten. The *World* went out of business in 1931, a casualty of the Depression, and the *World* building was demolished in 1955. (Spare a thought for it if you ever take the car on-ramp to the Brooklyn Bridge, which was built over its remains.) Today, Pulitzer's name is remembered primarily because of the prizes he endowed, along with Columbia's Journalism School, at the end of his life.

What makes Morris's biography especially timely, however, is that we are now witnessing the death of the whole style of newspaper publishing Pulitzer invented. The big city daily, the kind of newspaper that everyone read because everyone had to read it—from politicians and businessmen to laborers and homemakers—is a thing of the past. So are the profits that such papers used to bring in. Pulitzer's paper made him the 19th-century equivalent of a billionaire; today, dying papers look for billionaires to bail them out as a public service. A century after Pulitzer's death, the newspaper now promises to join the other great technologies of the Gilded Age—from railroads to coal mining—on the scrap heap of American history. ■

Reprinted from Tabletmag.com, a new read on Jewish life.

Hebrew Day School music teacher, Bev Warshai

Sandor Slomovits, staff writer

Bev Warshai has been teaching music at Hebrew Day School for eleven years, but has been a song leader and Hebrew teacher long before that. I recently talked with her about her lifelong love of Jewish music and of Hebrew.

Warshai: I started teaching at HDS in 1991. I subbed for the art teacher, Ricki Lauffer, for a semester, (I'd been doing sewing, crafts before, when my kids were real little) and then I was hired to come back, initially as a Hebrew teacher, but because I was expecting my third child I decided to take the year off. A couple of years later I did come back, working in the Hebrew program. I subbed as the music teacher for a month and Sheva Locke, who was then the principal said, "Why don't you stay and keep doing it." I've loved it.

WJN: Was this your first experience teaching music?

Warshai: It was my first experience in a school setting. I had done song leading at summer camp, at Habonim Camp Tavor, out by Kalamazoo. I grew up attending the camp, loving watching the older counselors teaching the songs, mostly Hebrew songs, and later when I was a counselor I continued to do that. That's where I got most of my singing and songs and background and love for music.

WJN: Did you grow up in Kalamazoo?

Warshai: No, in Detroit. I'm a Detroit girl from Southfield, Oak Park.

WJN: Has your work always centered on teaching?

Warshai: I've always worked with people. I'd worked in crafts. I worked in occupational therapy at a psychiatric hospital after college, and also worked with emotionally disturbed youth. I lived on a kibbutz, Kibbutz Gezer, and I was cultural arts director there for a while. I was there for six years between 1980 and 1986, after college, where I had done an independent study major in Social Sciences, called Group Communication and Creative Expression, at the Residential College at U-M.

WJN: Which is exactly what you're doing now! (Laughter)

Warshai: Exactly, right. It was a lot of music, art, dance, and drama. Before that, the only formal training I'd had in music was in public school. Eighth grade guitar was about it. I've also taught Hebrew in other venues. I taught at Beth Israel Congregation and Adult Hebrew at Temple Beth Emeth, and I was head teacher at the Beit Sefer (Sunday school) of the Ann Arbor Reconstructionist Havurah for eight years. All of that has grown out of this love of the language I developed when I lived in Israel.

WJN: Did you speak Hebrew before you lived on the kibbutz?

Warshai: The Hebrew I knew was mostly through songs; at Habonim Camp Tavor they integrate Hebrew. Most of the nouns you say in Hebrew. You don't make whole sentences in Hebrew maybe, but you know a lot of objects. (Laughter) And I learned a lot of Hebrew through songs. It's how I remembered the Hebrew. There are still constructs in Hebrew, masculine or feminine words, we don't have that in English, and I have to sing a certain line in a song to remember whether window is a masculine or feminine word.

WJN: What drew you to the kibbutz?

Warshai: I went on a program through the Habonim, Habonim Workshop, which is a year in Israel after high school. It's kind of a gap year. The year I happened to go was during the Yom Kippur War in 1973. We got there a month before the war broke out. It made a great impression on me, to say the least. I always promised myself after that year that I would go back to see if I wanted to stay there. You make a real connection with the country when it's going through a hard time. A couple of years after college, I was in California and I was ready to move from there, so I decided to go back and visit Israel. I visited, I stayed six years, met my husband there, he's Israeli; my oldest daughter was born there.

Bev Warshai

WJN: Did you sing a lot in the kibbutz?

Warshai: There was a choir and a couple of groups that got together to sing. It was fun to be a singer in a band, sing for different occasions and holidays, but it was not a big thing.

On that gap year, earlier, when I was on another kibbutz, kibbutz families adopted us and there was a member of the kibbutz who organized a choir. It was the first time I was exposed to harmony singing and parts and I really liked it. I was just singing some of those songs in the car the other night! They've really stuck in my mind.

WJN: Was your family musical?

Warshai: I have two older brothers and they got music lessons when we were kids, they got piano lessons. But when we moved we didn't take the piano and I never got the piano lessons, although I'm the one that wanted them. (Laughter) In fifth grade I did some flute, but I was terrible at practicing, so I dropped that. But on my own I played chalil and I would sound out songs, or play piano when it was around, pick out melodies. The music in our family that really stuck with me was my dad singing to us when we would go on long car rides out west, exploring the states. I remember very vividly riding in the car and dad teaching us songs and us singing songs in the back seat. I loved it.

WJN: What do you focus on with the kids at HDS?

Warshai: I teach all the grades, K through 5. I see them each for a half hour a week. I do holiday songs, Hebrew songs. I've developed a curriculum to introduce them to rhythm and balance and voice and basic rhythm instruments. I start teaching them notation in the third grade so when they start recorder in fourth grade they'll be prepared for that. In fifth grade they do violin.

It's tricky when you go from one grade to another to remember you have to switch gears each time. My favorite part is when we're not aiming for a performance and the students can just enjoy the flow of a song, they don't have to master a song. Different kids will get different things out of it. Some kids will connect to the words, some to the melody, one may not sing but he's going to drum on his knee the whole time and you can tell he's getting into it. I love it when we get to do something where we're moving and singing. What I love about Israeli music is that for every song there's a dance that goes with it. It's a total body experience. I love to learn the words to the songs I've been dancing all these years, and pass it to the kids, because I think that's something unique to Jewish culture. In America we used to have some songs that had line dances to them, but in Israel, almost every song eventually gets a dance choreographed to it.

WJN: I knew that was the case in the Forties, Fifties and Sixties, but it's still true?

Warshai: It's still true. I can't keep up with the new dances. I like to do the old ones, because the new ones, the styles have changed, there's more turning and they're fast and they're not as symmetrical where you can feel it and know what's coming next. But, it's still part of the culture. And the words to the songs… I come here to the JCC on Thursday nights for Israeli dancing and when we're learning a dance I'm busy listening to the words and going, "Wow, that's a great song. I should teach that to the kids." There's great music coming in from Israel. I love the old traditional stuff because that's what's in my blood, but there's some really good new stuff too.

My dad's singing Hebrew songs to us, that informal aspect to it, the folk aspect of music is the part that I've always been most attracted to, or familiar with. Now, teaching here, I'm getting more exposed to things like the Ann Arbor Symphony Orchestra with Arie Lipsky having a school program, and I'm fascinated by other aspects of music that I'm not as familiar with.

WJN: So what's next for you?

Warshai: I've been working on computerizing a curriculum, which is a big task, because I've kept records of all the music I've been doing for eleven years, what I've been teaching to all the grades and now I'm compiling it into a curriculum. It gets easier if you do that. Each year it gets a little easier for me to go through the school year and know what to expect and how to make things appropriate for each grade.

I would also like to take my own music lessons. It's been on my agenda of things to do, to learn more guitar, more piano. Someday I'd love to teach Hebrew through song to high schoolers or adults. An evening course, but I've been waiting to do evening stuff till my youngest is out of school. One more year, he's in eleventh grade.

I went to Hava Na Shira a few times (a four-day seminar sponsored by the Reform Movement at their camp in Wisconsin every May after Memorial Day) and I was enthralled by it. It was wonderful, working with Debbie Friedman and Craig Taubman, learning right from them. I'd like to be able to get back to that a few more times. People come from all over the country, all musicians and choir people. When we did *Birkat Ha'Mazon*, people broke out into five-part harmony! (Laughter) It was very moving. Inspiring.

The folk stuff is what's neat to me—that anybody can sing at any time. You don't even need an instrument. Your voice is your instrument and you can always carry that around. All that comes, I think, from my dad. He didn't play any instrument; he doesn't know how to read a note. I see singing as way to touch and move many people at once, and with a message. I grew up with that, seeing the role of the civil rights songs, or the feeling of singing together at camp, or listening the folk albums of Pete Seeger, the Weavers, and Woodie Guthrie that my parents played. It's a powerful and far reaching educational method that has staying power, way beyond a lecture or movie, because people can feel it over and over again as a song gets stuck in their mind, or they sing it wherever they may be. I grew up loving to sing and dance. Even though I never had extensive professional training in either I guess it just came out of me anyway, from the Israeli dance troop I was with as a teen to the music I get to do at HDS.

I used to feel very self-conscious that I didn't have that formal training. A couple of years ago I finally realized that I guess I'm self-taught. As I've gotten more into music through the years of teaching, I've realized that music is so broad, there are so many aspects to it, whether it's playing instruments, conducting, singing… so I have my niche. I've gotten to a point where I can feel comfortable saying, "Yes, I am a musician." ■

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May 2010

Saturday 1

Shabbat Morning 6th Grade Program: BIC. 9:30 a.m.

Women's League Shabbat: BIC. 9:30 a.m.

Mitzvah Day, Service and Lunch: TBE. 9 a.m. at Perry School Neighborhood. Shabbat Service and Lunch at Perry School at Noon.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 2

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Bar/Bat Mitzvah Family Series: BIC. "Keeping Up with the Steins." 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 3

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study: TBE. With Cantor Annie Rose, Parashat Behar-Bechukotai. 7 p.m.

Tuesday 4

Music Appreciation Class: JCC Seniors. Music Appreciation with Laura Dunbar, Education and Community Outreach Coordinator of the Ann Arbor Symphony Orchestra. Free for those over 65 through Washtenaw Community College. Register at 971-0990 or at first class. *Through June 8.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

"Beyond Never Again: How the Holocaust Speaks to Us Today:" Jewish Learning Institute. Spring semester course. Facilitated discussions enabling participants to articulate personal responses to the Holocaust, while providing relevant angles on some of life's most difficult questions pertaining to faith and suffering. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Wii Fun: JCC Seniors. Intro to Wii sports. No experience or physical expertise necessary. 1 p.m. For information, call Merrill at 971-0990.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Babysitting Class: JCC Youth. American Red Cross Babysitting Class for students ages 11-17. Covers child safety, first aid, baby care, and developmentally appropriate play. Registration and payment are due by April 23, but late registrations accepted as space permits. 4–7 p.m. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. *Also May 6.*

Spirituality Book Club: TBE. Cantor Annie Rose leads discussion. 7:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 5

The Bible in Its Time: JCC Seniors. With Dr. Liz Fried. Free for those over 65 through Washtenaw Community College. Register at 971-0990 or at first class. *Through June 16.*

Lunch and Learn: BIC. "Memories of a Dark Weekend in November, 1963–Part II" Facilitated by Rabbi Dobrusin. Noon.

Annual Meeting: Jewish Historical Society of Michigan. Featuring speaker Stephen Goldman, Executive Director of the Holocaust Memorial Center, plus presentation of 2010 Leonard N. Simons Award to James D. Grey. Reception following. Holocaust Memorial Center, 28123 Orchard Lake Road, Farmington Hills. For information, phone 248-432-5517. 7 p.m.

Board Meeting: TBE. 7:30 p.m.

Thursday 6

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Weekly special events and guest presentations (see description below); Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Prayer, Weekly Torah Reading and Jewish Philosophy –for Women: Chabad. 9 a.m. at the JCC.

Presentation and Birthday Celebration: JCC Seniors. Birthday celebration for all with May birthdays, featuring lunch and birthday cake for family and friends at 12:30 p.m. Followed at 1 p.m. by Eastern Michigan University Professor Henry Aldridge discussing the Jewish Film Festival film *Hello Goodbye.*

Photo Exhibit Opening Reception: JCC. Opening reception for exhibit featuring works of Nancy Margolis with photographs of synagogues around the world. Reception features guest speaker Zvi Gitelman. 5–7 p.m. Photography exhibit runs through June 15 during regular business hours. For information, contact Mimi Weisberg at 971-0990 or email mimiweisberg@jccfed.org.

Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 7

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat, Dinner and Services: TBE. Tot Shabbat at 5:30 p.m. Dinner at 6 p.m. followed by songs and popsicle oneg in the Social Hall.

Service Brotherhood Shabbat: TBE. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 8

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by Morning Minyan at 9:30 a.m. Sanctuary Service at 10 a.m.

Kehillat Shabbat: BIC. "Family Shabbat" for 1st through 5th graders. 11 a.m.

Tot Shabbat: BIC. Tot Shabbat. For preschoolers and their families. 11:15 a.m.

Middle School Game Night: JCC Youth. The JCC will be transformed into a fun-filled arcade with games such as Dance Dance Revolution, Guitar Hero, Mario DDR, Wii Sports and more. Pizza dinner provided and a movie will be shown at 8 p.m. For information, contact Deborah Huerta at 971-0990 or email deborahhuerta@jccfed.org. $20 for JCC members; $18/additional siblings. $25 for non-members. 6:30–10 p.m.

Kids' Night Out: JCC Youth. Featuring the entertaining movie *Flubber*, dinner, and lots of fun arts and crafts including making a slimy flubbery concoction. For kids in grades K-5. $20 for JCC members; $18/additional siblings. $25 for non-members. 6:30–10 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 9

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday*.

Tuesday 11

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

"Beyond Never Again: How the Holocaust Speaks to Us Today:" Jewish Learning Institute. Spring semester course. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Movie Tuesday: TBE. Film selection is *Bee Season,* starring Richard Gere and Juliette Binoche. 1 p.m.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Men's Torah Study: TBE. Discussion of Be-Midbar (Numbers 1:1-4:20), led by Roger Stutesman. 7:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 12

Fun With Yiddish: JCC Seniors. Music, humor and stories facilitated by Sara Mendel. 2–4 p.m.

Lunch and Learn: BIC. "A Painted Ox and a Bag of Raisins." Facilitated by Rabbi Dobrusin. Noon.

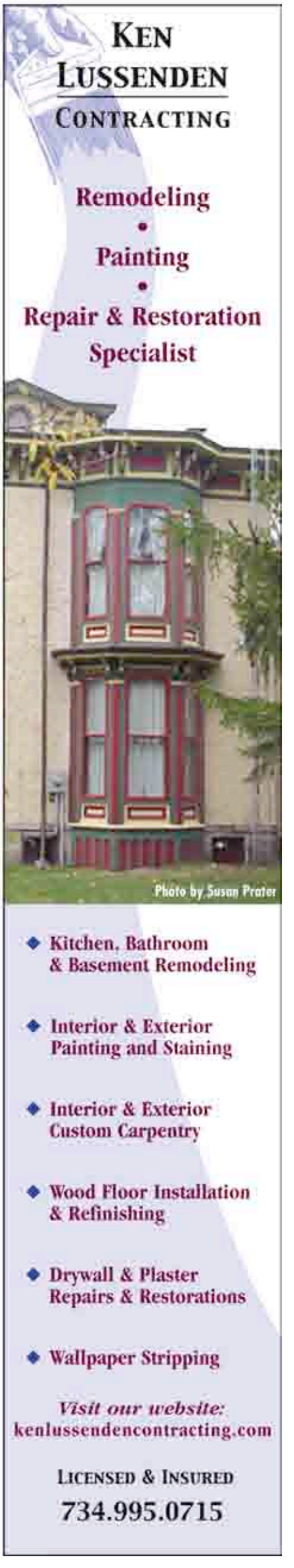
Caregiver Conversations: JFS. A monthly drop-in educational and support group for adult children in a variety of caregiving roles for aging parents. This month's conversation is "The Driving Dilemma: Is Your Loved One Safe on the Road?" 6:30–8:30 p.m. RSVP to Abbie Lawrence-Jacobson at abbie@jfsannarbor.org or by phone at 769-0209.

Thursday 13

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Health Check and Discussion: JCC Seniors. At 12:30 p.m. a registered nurse from Care Response will take and record blood pressures and address questions. (This event is repeated the second Thursday of each month.) At 1 p.m., join a read-



ing of the book *Grandmothers for Peace* and create letters of peace for future generations.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 14

Bus Tour: Jewish Historical Society of Michigan. Tour Eastern Market with a Jewish Twist. History, shopping, browsing and more. Bus departs at 9:15 a.m. from Congregation Shaarey Zedek in Southfield and returns at approximately 2:30 p.m. $25/JHSM members; $30/non-members. For reservations and information, phone 248-432-5517.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Tot Shabbat at 5:30 p.m. followed by songs and popsicle oneg at 6 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 15

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. and Sanctuary Service at 10 a.m.

T-Shirt Shabbat and Camp Send-Off: BIC. 9:30 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 16

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Mussar Study Group: BIC. 9:45 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Celebration of Community Service and JFS Volunteers: JFS. Gideon Aronoff, President and CEO of HIAS, the Hebrew Immigrant Aid Society, will be the featured speaker at brunch at the JCC. HIAS is the international migration agency of the American Jewish Community, providing rescue and refuge. Free for JFS volunteers, including partners and/or children over the age of 13; $18 for others. RSVP by May 10 to Deborah Renner at deborah@jfsannarbor.org or phone 769-0209.

Hike: Jewish Hikers of Michigan. Hike at County Farm Park, 2230 Platt Road. For information, contact Eli at jewish.hikers@gmail.com or phone 883-9522 or 665-4744. 1 p.m.

Kol Halev Joint Concert: TBE. Featuring Kol Halev and St. Clare's Episcopal Church Choir. 7 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 17

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study: TBE. With Cantor Rose. Parashat Naso. 7 p.m.

Tuesday 18

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m.; $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

"Beyond Never Again: How the Holocaust Speaks to Us Today:" Jewish Learning Institute. Spring semester course. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Shavuot Services: BIC. Tikkun Leil Shavuot Study Program at 8 p.m. Maariv Service at 9 p.m. Tikkun Leil Shavuot Breakout sessions at 10 p.m.

Shavuot Services: Chabad. Services followed by festive meal and all night learning. 8:45 p.m.

Shavuot Services: TBE. Tikkun Leil Shavuot Program . Rabbi Levy and Rabbi Delson lead a Shavuot discussion about God. 9 p.m.

Wednesday 19

Shavuot Services: BIC. 9:30 a.m.

Shavuot Services and Lunch: TBE. Shavuot Yizkor Service and lunch. 11 a.m.

Picnic Dinner: BIC. Delicious dairy delicacies at 6 p.m

Shavuot Services: BIC. Mincha Service at 7:30 p.m.

Shavuot Services: Chabad. Services followed by reading of the Ten Commandments and an ice cream party for children, plus annual festive dairy meal for all ages. 7 p.m.

Meditation: TBE. 7:30 p.m.

Thursday 20

Shavuot Services: BIC. Morning services including Yizkor at 9:30 a.m. Mincha Service at 7:30 p.m.

Shavuot Services: Chabad. Morning services at 9:45 a.m.; Yizkor Memorial services at 11 a.m.; afternoon and evening services at 8:45 p.m.

JCC Closed for Shavuot

Friday 21

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Tot Shabbat at 5:30 p.m. followed by songs and popsicles at 6 p.m.

Confirmation Service: TBE. With Kol Halev. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. Sanctuary Service at 10 a.m.

Shabbat Morning 6th Grade Program: BIC. 9:30 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 23

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Library Book Club: BIC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Meet Camp Raanana Staff: JCC Youth. Campers meet their counselors and fellow campers. Camp Director Deborah Huerta and Assistant Camp Director Shoshana Jackson will be on hand to answer questions and to accept registration forms before June 1 deadline. 3–5 p.m. at Colonial Lanes, 1950 S. Industrial Hwy.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 24

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tuesday 25

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

"Beyond Never Again: How the Holocaust Speaks to Us Today:" Jewish Learning Institute. Spring semester course. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Men's Torah Study: TBE. Discussion of Be-Ha'alotekha (Numbers 8:1-1`2:16), led by Roger Stutesman. 7:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the original text, together with classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 26

Afternoon Delight Concert: JCC Seniors. Featuring Ann Arbor Symphony woodwind quintet. Refreshments served. $8/person. 1–2:30 p.m.

Busy Women's Dinner: TBE Sisterhood. 6 p.m.

Thursday 27

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on the week's news, 11 a.m.; $3 Dairy Buffet Lunch, noon; Weekly special events; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Afternoon Presentation: JCC Seniors. The Happiness Boys perform songs, present humor and musical trivia. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 28

Meditation: TBE. 1 p.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Tot Shabbat at 5:30 p.m., followed by dinner, songs and popsicle oneg at 6 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 29

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. Sanctuary Service at 10 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of the calendar.*

Sunday 30

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 31

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by Shira at 6 p.m. Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Vitals

Mazel tov

Seth Kronick on his bar mitzvah, May 8.
Max Saalberg on his bar mitzvah, May 8.
Gabriel Warschausky on his bar mitzvah, May 8.
Eli Tell on his bar mitzvah, May 15.
Joseph Estes on his bar mitzvah, May 15.
Alexander Porte on his bar mitzvah, May 22.
Jake Cohen on his bar mitzvah, May 22.
Naomi Perlman on her bat mitzvah, May 22.
Alexandra Forman on her bat mitzvah, May 29.
Marjorie and Barry Checkoway on the birth of their grandson, Isaac Leon Moretta, son of Amy Checkoway and David Moretta and brother of Eli.

Condolences

Rachel Schreiber on the death of her mother, Sarah Schreiber.
Irv Leon on the death of his father, Alexander Leon.
Jodi Reel on the death of her step-father, Herbert Applebaum, March 7.
Adam Mitchel on the death of his step-mother, Michele Beth Mitchel, March 12.
Shoshana Mandel Warner on the death of her father, Sam Freedland, March 13.
Arnie Spellman on the death of his uncle, Robert Hasterlik, March 13.
Steven Calef on the death of his aunt, Mildred Calef, March 17.
Marc Kessler on the death of his uncle, Joseph "Barney" Roberts, on March 22.
Lisa Ensfield on the death of her uncle and Grace Borowitz on the death of her brother, Leonard Burchman, March 28.

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Phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

May 7	7:18 p.m.
May 14	7:26 p.m.
May 21	7:33 p.m.
May 28	7:39 p.m.

Jewish Cultural Society
Sunday School

Nurturing each individual child's journey through **Jewish history**, **culture**, and **ethics**.

- An interactive, nonreligious curriculum for pre-school through grade 8
- Two year B'nai Mitzvah program
- Teen leadership program
- Dance, music, cooking, field trips, and more fun!
- Welcoming of students of all abilities

Ann Arbor Jewish Cultural Society
2935 Birch Hollow Drive
734.975.9872
www.jewishculturalsociety.org

JCS

National Karastan Month
SAVINGS up to 40%
NOW THROUGH MAY 31ST

The Lowest Prices of the Season!
Now is the time to SAVE on Karastan!
EVERY gorgeous rug and carpet,
EVERY pattern,
EVERY color!

CARPET ONE FLOOR & HOME

734-475-8621
Downtown Chelsea

734-475-8621
Lamp Post Plaza
2396 E. Stadium

Merkel
ANN ARBOR • CHELSEA

REGISTER BY JUNE 1st TO RESERVE YOUR SPOT!

CAMP RAANANA

THE JCC'S OUTDOOR DAY CAMP FOR CHILDREN ENTERING GRADES K-8

June 21 - August 20, 2010

MEET THE STAFF
bowling extravaganza!

SUNDAY, MAY 23 | 3-5 pm

All registered and prospective camp families are invited to join in an afternoon of fun and bowling at Colonial Lanes (1950 S. Industrial Hwy).

There will be FREE bowling and snacks for all to enjoy, plus opportunities to meet the counselors, learn more about camp, and register before the June 1st deadline.

Look who's coming back to work at camp this summer:

Kim Braun • Lauren Nilsson • Alan Piracha • Noah Wagner • Jenny Cook
Sarah Mirsky • Mira Preston • Jenny Gordon • Sarah Tanoury • Erica Riba • Ian Soo Hoo
And many wonderful Junior Counselors & CITs!

Please visit www.CampRaanana.com for brochures, registration forms, pictures, and more!
If you have any questions, contact Deborah Huerta at deborahhuerta@jccfed.org or 734-971-0990.